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V
Education and National Character

Education and National Character

BY

HENRY CHURCHILL KING
FRANCIS GREENWOOD PEABODY
LYMAN ABBOTT
WASHINGTON GLADDEN
AND OTHERS

CHICAGO
THE RELIGIOUS EDUCATION ASSOCIATION
1908

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The Lakeside Press
R. R. DONNELLEY & SONS COMPANY
CHICAGO

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CONTENTS

PAGE

Enlarging Ideals in Morals and Religion - - - - - - - - 7
HENRY CHURCHILL KING, D. D., LL. D.

The Universities and the Social Conscience - - - - - - - 15
FRANCIS GREENWOOD PEABODY, D. D.

The Significance of the Present Moral Awakening in the Nation - - - - - - - - - - - - - - - - - - 27
LYMAN ABBOTT, D. D., LL. D.

Bringing all the Moral and Religious Forces into Effective Educational Unity - - - - - - - - - - - - - - - 33
WASHINGTON GLADDEN, D. D., LL. D.

Religious Education of the Individual for Social Life - - - 43
RUFUS M. JONES, LITT. D.

Educating Our Youth Away from Race and Religious Prejudice 49
RABBI DAVID PHILIPSON, D. D.

Abraham Lincoln and the Moral Life of the Nation - - - - 60
RABBI MOSES J. GRIES, D. D.

Religious Leadership in Social Betterment - - - - - - - - 66
GEORGE B. STEWART, D. D., LL. D.

The Social Settlement and the Religious Education of the People - - - - - - - - - - - - - - - - - - 75
E. STAGG WHITIN

Social Service, by College Students, for Children - - - - - 84
MILTON G. EVANS, D. D.

The Place of the Religious Education Association in the Life of the Nation - - - - - - - - - - - - - - - 90
GEORGE ALBERT COE, PH. D.

Education Through Social Service - - - - - - - - - - 92
GEORGE W. COLEMAN

The Christian Aspects of Personal and Community Hygiene - 99
GEORGE J. FISHER, M. D.

The Moral Training of the New Americans - - - - - - - 110
FREDERICK H. MEANS

The University and the Formation of Religious and Moral Ideals - - - - - - - - - - - - - - - - - - - 118
ISMAR JOHN PERITZ, PH. D.

The Problem of Religious Instruction in State Universities - 125
FRANCIS W. KELSEY

Education for Christian Citizenship - - - - - - - - - - 150
JESSE H. HOLMES, PH. D.

The Training of Ministers and Physicians for the Negro Race - 157
WILBUR P. THIRKIELD, LL. D.

Religion in Public School Education - - - - - - - - - - 166
CLYDE W. VOTAW, PH. D.

5
3291.

PAGE

Moral Training Through Patriotism - - - - - - - - - - 171
CHARLES W. WILLIAMS

Moral Training in the Schools of France - - - - - - - - 185
GEORGE E. MYERS, PH. D.

Methods of Moral Training in the Schools of Germany - - - 197
AMOS W. PATTON, D. D.

Illustrated Moral Instruction - - - - - - - - - - - - 213
MILTON FAIRCHILD

How Can Religion Discharge its Function in the Public Schools? - - - - - - - - - - - - - - - - - - 220
HENRY F. COPE

The Pastor as a Teacher - - - - - - - - - - - - - - 231
REV. FLOYD W. TOMKINS, D. D.

Religious Psychology and Education in the Theological Curriculum - - - - - - - - - - - - - - - - - - - 240
GEORGE ALBERT COE, PH. D.

Why College Men do not Go into the Ministry - - - - - - 244
SHAILER MATHEWS, D. D.

Suggestions for a Curriculum for Religious Education during Adolescence, 14 to 25 years - - - - - - - - - - - - 251
CLYDE W. VOTAW, PH. D.

The Annual Survey of Progress in Moral and Religious Education - 266
GEORGE HODGES, D. D.

Recent Progress in the Sunday School - - - - - - - - - 278
FRANKLIN D. ELMER, B. D.

The Sunday School as a Social Force - - - - - - - - - 287
GEORGE WHITFIELD MEAD, PH. D.

Fraternal Orders and Moral Education - - - - - - - - - 293
CHARLES A. BARNES

Fraternal Education - - - - - - - - - - - - - - - - - 297
JOSEPH B. BURTT

Minutes of the Fifth General Convention - - - - - - - - 303

Officers of the Religious Education Association - - - - - 307

Index - 311

NOTE

THE PAPERS IN THIS VOLUME WERE READ AT
THE FIFTH GENERAL CONVENTION OF THE
RELIGIOUS EDUCATION ASSOCIATION

HELD AT WASHINGTON, D. C., FEBRUARY 11–13, 1908.

These papers were selected from the large number presented at this Convention as being those most directly related to the theme of the Convention, "The Relation of Moral and Religious Education to the Life of the Nation." Other papers less directly related to this theme and treating of the interests and work of the Departments of the Association are published in the Journal of the Association, "Religious Education."

ENLARGING IDEALS IN MORALS AND RELIGION.*

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The Religious Education Association was born out of a profound conviction, on the part of many, of the national need of a deeper and steadily deepening moral and religious life, if the nation was to be either great or permanent. Lowell's words, spoken at the 250th Anniversary of Harvard University, might have been taken as the Association's motto: "The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind. There is no other, let our candidates flatter us as they may." To this ideal of the national greatness, this Association is committed.

Moved, thus, by the abiding spiritual convictions of the race, and seeking the coöperation of all the moral and spiritual forces of the nation, the Association faces our national need.

For we need a nation great enough to rise above its own lesser achievements, great enough to conquer its own inner dangers, great enough, therefore, to face its unavoidable national and world duties in the strength of a great faith, a great hope, and great ideals.

In a degree true of no other nation, all the world has come to us. It is not only that all foreign doors are open to us, but that all foreign nations are at our own doors. We cannot escape our problem; it is forced upon us. The question, then, is not merely whether

* The President's annual address.

we are willing to share our life, whether we are willing to give ourselves; but rather, what kind of life are we to share? what kind of selves are we to give? If, therefore, we are to be equal to our inescapable world-task, we must be great enough to rise above our lesser achievements, and to conquer our inner dangers. No merely negative method can possibly be adequate. Only ideals and enterprises, great enough and spiritual enough to dominate the gigantic material interests and ambitions of our day and to deliver us from the perils of our own inner spirit, can save us here. *Fundamentally, therefore, our national need is a religious need.*

If, now, girded with the hope that is born of the great convictions of religion, we turn to think of the encouraging growth in moral and religious ideals, in the midst of which we even now are, and that give promise of ability to meet our full task as a nation, we cannot better express all that this significant growth implies, than in that central sentence of the greatest religious document of the race, in which the Parliament of Religions was able to unite, and which brings together all religion and all ethics, all ambitions for all good: "Our Father, who art in heaven: Thy will be done, as in heaven, so on earth." For a three-fold assumption plainly underlies this petition, and each assumption is a great ground of hope; first, that there is a heavenly Father, of character like Christ's own; second, that there is a heavenly life in which God's will is already perfectly done; third, that God's will is pledged to a like heavenly life here on earth. God's will, that is, backs up with its infinite resources every such petition, and every corresponding endeavor. And the religious aim must seek the reign of God in the individual and social life of all God's children, in heaven and on earth —the bringing of heaven to earth, and the training on earth for the great goals of the heavenly life.

For this single prayer that humanity needs to make at once confronts and challenges and transcends all those wavering and inadequate conceptions of the religious life that have marked the progress of the centuries, and indicates the trend of our growing religious ideals which are at the same time moral ideals. For, in briefest contrast, it means that religion is no mere matter of ceremony; no merely beautiful thing for æsthetic admiration; no mere seeking of mystical experiences; no mere practise of ascetic self-mortification; no mere idle longing for heaven, or an awaiting of some miraculous deliverance from heaven; no bare adoption either, of abstract principles; nor anything arbitrary laid upon man from without, external and foreign to him; no mere negative aim of any kind; but that positive will of God, laid down in the very structure of our being that means the kindling of great new enthusiasms, great devotions, and great causes.

The prayer, "Thy will be done," is, then, no cringing cry; it is no slave's submission to superior strength; it is no plaintive wail; it is no outcry of an enfeebled, broken will, as we may be sometimes tempted to think. Rather is it the highest reach of a will superbly disciplined to a world's task, enlightened by a reason that can think the thoughts of God, inspired by an imagination that sees the ultimate consummation, warmed by a heart that feels the needs of men and glows with the greatness of the Father's purpose for them.

In exact line, now, as it seems to me, with Christ's own thought, *we men of the modern time must enlarge and deepen our conception of the will of God*, if our moral and religious ideals are to continue to grow and to meet the real demands of our day. For certain great convictions have been forcing themselves in upon the minds of men in this modern age.

We live in a world *enlarged* for our thought quite

beyond the possibility of conception by earlier ages; enlarged in the infinite spaces of the revelations of astronomy; enlarged in the mighty reaches of time, measured not only by geological, but by physical research; enlarged in perception of inner, endless energy, microscopic as well as telescopic, and compelling our admission even far beyond all possibility of vision. We find ourselves, not less, in a vastly larger social environment — wide as the earth, every part of it tributary to every other, every part sharing in the life of every other. There can be finally no exclusions. A man cannot help asking himself in such a world, "Is thy God adequate to this enlarged universe?"

And we live in a *unified* world; unified, too, beyond all possible earlier conception; unified in the thought of the universal forces of gravity and magnetism; unified in the principle of the conservation of energy; — a world that acts as one world, as though permeated with one will. It is so permeated. For our time, as for no other, the thought of unity dominates. The world is one, past our denial. Man is one, in spite of his seeming duality. Man and the world are akin, and man is the microcosmos in a deeper sense than the old Greek philosopher could guess. Man and man are one in great central likenesses, back of all racial differences. And man and God, too, are akin; and our key to the understanding of God is to be found within, not without. No age so certainly as ours should be able to say of man, with the Psalmist, "Thou hast made him but little lower than God, and crownest him with glory and honor." Is thy God adequate to this unified world?

And whatever changes come in the great conception of evolution, mankind will never escape again from the idea of an *evolving* world. Physics, biology, embryology, psychology, sociology, make it impossible

for us to forget that man is, in some real sense, the goal of the whole physical universe, containing within himself the promise of endless progress. And men have dared to dream that, in this evolution, physical, individual, and social, they could even catch the trend of the ages, the direction of the mighty ongoing of God's purposes. Is thy God adequate to this evolving world?

And once more, with the emphasis of the whole of modern science on the conception of law, men look in upon themselves and out upon the universe with other eyes; for the perception of law means discernment of the ways of the universe, means, therefore, insight into its secrets, and power to use its exhaustless energies. It means insight into economic and social law, into laws of personal relations, into the modes of activity of God himself. The idea of law brings, thus, the glorious promise of world-mastery and self-mastery, of conquest of our highest ideals — hope hitherto unimagined. Is thy God adequate to this great world of law?

We men of the modern time, who live in this enlarged world, in this unified world, in this evolving world, in this law-abiding world, are forced, thus, to enlarge our conception of God and of his will, if we have not already done so, to match this greater vision of the world and of men; for we shall not long believe in a God who is not greater than his world.

And when we think of the *enlarged* world of our time, we shall not be able to make the measure of the will of God petty projects of any kind or order. Here is reason for hope.

And when we think of the *unified* world so necessary to our modern thought, we shall not be able to doubt that the will of God cannot be shut up to small fragments of life or to small fragments of the race, but

must be inclusive of all goods and of all men, and consistent throughout. Here is reason for hope.

When we think of the mighty *evolving* world, in the midst of which we see ourselves placed, we cannot but believe that the will of God is in it, working out great purposes that we can at least dimly discern, and in which, intelligently and triumphantly, we may share. Here again is hope.

And when we think of the will of God, laid down in the *laws* of nature and of human nature, we find it no longer possible to think of him as mere on-looker in the drama of life; for he is sharing in our very life, and we in his. For, in another's words, "Even the agony of the world's struggle is the very life of God. Were he mere spectator, perhaps he too would call life cruel. But, in the unity of our lives with his, our joy is his joy, our pain is his." Here, too, is hope, great and abiding.

Under these convictions, it is not too much to say, the ambitions of men to-day have taken on a titanic quality that he must be quite blind who does not see — financial and economic enterprises, world-wide in their out-reach; social projects and the pursuit of social ideals that concern not one nation alone, but all nations, and that go deep down into the heart of all living; missionary movements that, in their very nature, cannot be carried out without affecting the entire personal and social life of every race touched thereby, and changing the very face of nature.

Every profession is sharing in this enlarged vision of positive achievement. The physician has begun to dream of a race physically redeemed, through the triumphs of preventive, not merely remedial, medicine. The lawyer is beginning to think he need be no mere attorney, but a servant of the public weal, put in trust with the great heritage of law. The extent

to which various callings are already holding their members, at certain points at least, to the full sweep of Christ's severest requirements — to hate one's life, to lose one's life to save it — is enough to send the blood tingling anew with hope through the arteries of this gray old world of ours. The physician, who recognizes that in his profession he has a trust from society and from God, and that he may not leave the plague-stricken town to save his own life; the locomotive engineer, or the ship captain, who knows that he must face his own endless self-contempt, as well as the contempt of his fellows, if he deserts his post, while service can be rendered — these are but examples of standards that are being rapidly extended to all callings, and to all points in all callings.

We seem to ourselves to be just awaking out of sleep, and out of dull lassitude of will. Now we see what life means. We live in an infinite world, and in that world we have our part to play. We live in a unified world, and, just on that account, we may work effects wide as the universe of God. We live in an evolving world, the direction of whose progress is not wholly hidden from us; and into the very plans of God, therefore, it is given us to enter. We live in a law-abiding world, in which God himself is immanent; and he works in us, both to will and to work of his own good pleasure. Is it any wonder that the ambitions of men of the present day, when seen thus in the large, seem to dwarf all previous aims of common men? We build again, and with eager hope, our heaven-scaling tower, but on foundations laid by God himself; and the confused tongues give promise of changing into a higher harmony in the unity of the will of God.

Now, one cannot so see these mightily enlarged ambitions of men without a great deepening of this

always sufficient prayer, "Thy will be done, as in heaven, so on earth."

But, in order that into that prayer we may put ourselves with confidence and hope, there must underlie it that three-fold assumption of Christ, of the personal will of the heavenly Father, of the heavenly life, and of the will of God pledged to the bringing of heaven to earth. For only he can see thus greatly his own ambitions, who is able to gird and undergird his own will by faith in the eternal and all-sufficient will of God. He must know he attempts no hopeless task. And the more nearly men approach that rational, ethical democracy, which seems to be the goal of all our earthly endeavor, the more clearly will they see, in Nash's words, that "every form of polity lays a certain tax upon the will. But democracy lays the heaviest tax of all. The vital relationships into which the individual should enter are far more numerous than under any other form. And with each one of them he must go deeper. So the tax levied upon the earnest will is exceeding heavy. It cannot be paid, year in, year out, and paid with increasing gladness, unless the individual be assured that the resources of eternal good are at his back. And this certitude only possesses and pervades him when he has been made whole by trust."

He who has come into this mighty faith of Christ's in the eternal personal will of the Father, is evermore capable of mighty convictions, mighty surrenders, mighty endeavors. And in this identification of his purposes with God's eternal purpose, it must seem to him that he catches a glorious vision of sons of God, come for the first time into their heritage.

Thus conceived, the ideals and ambitions of our time are so great, that they not only are not opposed to the thought of the heavenly life, but rather culminate

naturally only in the immortal hope. Surely, he who dares so much may well venture more. Dare to believe in the splendor of the plans of God. Doubt not, as Browning suggests in his "Easter-Day," that far beyond all the exhaustless beauty of nature, past all the wealth of art, past all the reach of "circling sciences, philosophies, and histories," past even all tender ministries of human love, stretches the reach of the will of God. These all are but the glories of "the earth, God's antechamber."

"The wise, who waited there, could tell
By these, what royalties in store
Lay one step past the entrance door."

THE UNIVERSITIES AND THE SOCIAL CONSCIENCE

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The most characteristic and significant discovery of the present age is the discovery of the social conscience — the recognition, in a degree unprecedented in history, of social responsibility; the demand, with an unprecedented imperativeness, for social justice; the substitution, on an unprecedented scale, of social morality for the creed of individualism. Never in human history were so many people, rich and poor, learned and ignorant, wise and otherwise, concerning themselves with social amelioration, dedicating themselves to philanthropy, organizing for industrial change, or applying the motives of religion to the problems of modern life. It is the age of the Social Question. A new phrase, the Social Organism, becomes the description of human society. A new

* President, 1908, The Religious Education Association.

significance is found in the great affirmation of St. Paul, "We are members one of another." A new force is recognized in Aristotle's saying, "*Unus homo, nullus homo.*" The single life has become uninterpretable except in its relation to the life of others. The economics of *laissez faire* is displaced by the economics of combination; the ethics of self culture is succeeded by the ethics of social service; and religion, instead of setting itself to save the person out of the wreck of a lost world, summons the person to bring the world itself, like a still seaworthy vessel, safe to its port. The world, as a book which was among the first signs of the new spirit affirms in its title, "is the object of redemption." "A single life," Professor Wallace has said, "may find salvation for itself, but it may be doubted whether such salvation is worth the trouble. It is a transition in human history which can be compared with nothing less than the transition from the astronomy of Ptolemy to the astronomy of Copernicus. Instead of a center of interest fixed in the individual life, round which, as a satellite, the social order moves, the problem of the individual is now seen to lie within a vastly greater system, to whose laws its orbit must conform, and as a part of which his own life must be fulfilled. How to adjust one's personal aims within the organism of the common good; how to realize one's self as a member of the social body; how to secure the stability of the social order by the co-operative consecration of the individual — that is the essence of the modern social question, and it delivers one from the Ptolemaic ethics of self-centered morality and sets one in a Copernican universe of social unity and service. It is not only a new social science, but a new social imperative; not a social consciousness, but a social conscience; a categorical summons to the person to fulfill his function within the social whole.

THE CLAIM OF ALL ON EACH

If, then, this sense of social responsibility marks so unmistakably the thought and conduct of the present age; if the problems most immediately pressing upon civilization are the social problems of the family, the state, the industrial order, and the church; if we must thus think of people as living together, working together, and determining their duty within the organism of the common good; then it becomes of peculiar interest to observe how far this transition in thought has proceeded, and at what point in its evolution the social conscience has arrived. What form of reenforcement is for the moment most important in this world-wide movement of social service? What new demand does this development of social sensitiveness make upon the present age? The answer to these questions appears to be plain. The age of the social question has brought with it a vast expansion of certain sentiments which are among the most precious of human possessions, and which give to the present time a peculiar dignity and promise. Compassion, fraternity, generosity, loyalty, the passion for justice, the demand for conditions consistent with decency and self-respect — all these effects of the social conscience are operating with unprecedented force. Never was there such a generous giving, such willing enlistment in philanthropy, such varied legislation for social reform. If the better world could come through expenditure of money or time, through legislation or organization, through prodigal charity or loyal trade-unionism or militant socialism, then the devotion and self-sacrifice dedicated to these ends would have their immediate reward.

The heart of the time is soft; the conscience of the time is quick. The social question will not be settled

until somehow each life, however helpless or inefficient it may be, finds its appropriate place in the vast organism of social efficiency.

THE DIRECTION OF SOCIAL FORCES

And yet while this expansion of social feeling may be viewed with much satisfaction as a definite step in the moral education of the human race, the time has plainly come when the new movement of altruism is in special need of direction and control. It is like an electric current of high power, which has in it extraordinary capacity for social utility, but at the same time carries extraordinary risk. The first problem of the engineer is to develop such a current, but his next and not less essential problem is to safeguard and govern it. An unregulated supply of power may not only bring disaster to the unwary passer-by, but may even wreck the mechanism designed for its transmission. A new force of enthusiasm and responsibility is let loose in the modern world, and in any enterprise of social service one may count on a high-power current of generous emotion. Is this force, however, sufficiently insulated and safely distributed? Is social energy safeguarded by social wisdom? Is the social conscience of the time, what the Apostle Paul described as a "good conscience," as though duty could not be trusted until it was trained? No thoughtful observer can fail to see that the social question of the present time has just reached the point where emotional power needs a new degree of intellectual direction and disciplined control.

The administration of charity, for example, has passed beyond its sentimental period, and in the complex life of our great cities the call for sympathy is succeeded by the call for expert knowledge. Senti-

mentalism in relief may easily propagate more poverty than it cures; scientific relief has set before it the much more difficult problem of harnessing the forces of compassion within the mechanism of economic laws, so as to make sympathy effective and pity wise. Labor organization has had dramatic success in promoting loyalty and sacrifices, but now that it has become an economic force of high power, the time has arrived to determine whether its reckless use shall become a social menace, or its scientific insulation a social service. Employers, whether individuals or corporations, seem, with many splendid exceptions, to have been taken by surprise in the new industrial conflict, and meet the strategy of a more highly organized world, sometimes with precepitate surrender, sometimes with crude defenses, and often with sheer stupidity. And what a portentous series of hasty experiments we are making with all manner of legislation concerning the family, the drink-traffic, child-labor, un-employment, universal pensions, and a hundred other propositions of the time! What is there heard in all these well-intended enterprises but a call for leadership, a demand for experts, the necessity that sympathy should equip itself with wisdom? Not less of heart is needed to meet the increased complexity of social life, but more of head; not less sentiment, but more science; not less passion, but more patience. The social forces of the time have it in their power to wreck the very framework of American democracy, unless they be directed by disciplined minds.

THE CALL FOR LEADERSHIP

"The great problem of free organization," wrote John Stuart Mill, in a paper only this year made public, "is the art of choosing leaders, with superior wisdom,

absence of egotism, truthfulness and moral sympathy." No more timely words could be spoken in the critical issues of industrial and political life which now confront us. The modern social question cannot be fought through, or crowded through, or blundered through; it must be thought through. What was said by Marx of Socialism is true of the social question, "The reformation was the work of a monk; the revolution must be the work of a philosopher." Organization, machinery, legislation, social programs are essential to the progress of the social question; but the solution of that question waits for a supply of the wisdom which is without egotism, and the truthfulness which maintains its sympathy.

There is a further aspect of the same demand of the present time. The social question needs not only a science, but a philosophy. It must be not only approached by the scientific habit of mind, but it must be defined as a movement of ethical idealism. On its face the present agitation is an economic question, concerned with conditions of life and industry, with food and drink, housing and rent, wages and hours, work and leisure; and many observers of the time have concluded that the key of the social question is to be found in some form of economic change. Shorten the hours of labor, they say, increase the wage, guarantee employment, insure against the risks of life, lift the level of earning farther from the margin of want, and the social question is answered and social peace attained. The socialist propaganda gives to this view of progress the dignity of a philosophy. All social change is at bottom economic change. The institutions, morality, and religion of any age are products of its economic conditions. "Tell me how you get what you eat, and I will tell you what you are." The consistent socialist, therefore, declines all en-

tangling alliances with other forms of social amelioration, and devotes himself wholly to economic revolution, with the assurance that the new industrial order will bring with it a new human nature to enjoy it.

THE NEW NOTE IN THE SOCIAL MOVEMENT

This economic interpretation of history is, no doubt, encouraged by many facts, and it would be sheer sentimentalism to ignore the restorative effects of improved industrial conditions. But to see in the social question nothing more than an economic program is to miss the very note which gives pathos and poignancy to the present agitation. The social question is not most active where economic conditions are at their worst, or most tranquil where wages are highest, but on the contrary becomes most critical in those countries where production is most abundant and the conditions of the wage-earners most hopeful — in Germany, Great Britain and the United States. The social question, in other words, is not a sign of economic decadence, but of economic progress. It meets a people, not on their way down, but on their way up. It comes not of having less, but of wanting more. It accompanies not decrease of possessions, but increase of desires. In other words, though it utters itself in the language of economic life, it proceeds from motives which lie much deeper in human life than the demand for a redistribution of wealth. What is this new note which is heard in the social movement, and which draws to its service the mind of the present age? It is the note of duty; the demand for justice, opportunity, the humanization of life. Very harsh and discordant are many of the voices which utter this cry of the time, but it is precisely in detecting beneath the bitterness, unreasonableness and incoherence of the social pro-

test, this underlying tone of moral obligation and desire, that the capacity to meet the issue is to be found.

In short, the social question is at the bottom an ethical question, whose interior nature must be interpreted in terms of morals, and whose appeal is finally made to the social conscience. At this point the science of the social question passes into its philosophy. It is not only true that the need of the time is for more competent leadership, but it is also true that this leadership must be equipped with an ethical idealism, and trained in the faith that such ethical idealism is the key, alike of a sound philosophy and of a stable social world. The next step in social progress must be taken by men who shall combine the scientific habit of mind with the idealist's direction of the will. Social schemes must be made the servants of the social conscience. Social wisdom rests on social philosophy. "Where there is no vision, the people perish." The fountains of healing for the social evils of the time spring where streams of science and idealism meet.

HIGHER EDUCATION AND THE SOCIAL MOVEMENT

And where, then, are we to look for this new contribution of social science and social ethics to give direction to the social conscience? Many sources of social sanity must be recognized and utilized, but it becomes evident that the new demand provides a new opportunity for the higher education. A university, if it fulfills in any degree its function, is likely to have at least these two kinds of influences on the plastic life of youth. In the first place, it should train the scientific spirit into an instinct of the intellectual life. It should teach the growing mind from the entangling interests of practical affairs, and permit a view of things which has perspective, horizon, equa-

nimity and grasp. Matthew Arnold said of Sophocles that he saw things steadily and saw them whole. That is the best lesson that can be taught by an academic teacher — the capacity to look on the facts of life not excitedly and passionately, but sanely and steadily, and to see them, not as fragments, but as parts of a comprehensive whole. It is sometimes said that academic people are theorists, and that what is needed today is practical men. But what is it to theorize, and what is the relation of theory to practice? Theory, in its Greek significance, is the capacity for vision; the seeing things as they are; the survey of truth with a large horizon. And what is there so much needed in a practical age as this kind of theorists? Doers we have in plenty; but few seers. Action is eager enough; but where is vision? Views there are in abundance; but where are the leaders who have a view of life, its motives and aims, its incidents and enterprises, seen from the height of scientific detachment and judicious temper? These are the products of liberal education, the training which liberates from things and finds the truth which makes men free.

In the second place, the centers of the higher learning share with the institutions of religious worship the supreme function of representing in national life a faith in ethical idealism. Education, it must be admitted, has been much modified by the practical demands of the modern world; but it still remains true that our colleges and universities provide a natural atmosphere for the idealist's vision and hope. "A university," one of the most honored of American scholars has said, "is a home of idealism; if it were not that, it would be better that its walls should crumble in a night." In a worthy place of learning meet the two factors of this faith in the eternal. On the one hand, the great masters of thought, the great

ideas of the reason, the universal laws of science, the perennial persuasion of art, invite the mind beyond the fragmentary and temporary to see things steadily and see them whole; and on the other, there looks up to these heights of the ideal the unspoiled life of youth, not yet bent down by the tasks of life, but erect and responsive, with the "rays of dawn on their white shields of expectation." These are our natural idealists. The vision splendid has not yet faded into the light of common day. The character of youth is not yet hardened by the rub of life, or subdued to that it works in, like the dyers' hand. Young people, among the influences of academic life, have their own faults, of thoughtfulness and recklessness; but they have not yet been smitten with the maladies of the worldly-wise, with hopelessness, loss of vision, the atrophy of sensibility, and the scorn of idealism. The spirit of educated youth looks upon the world as fluid and malleable like a stream of molten metal, flowing to the mold which the artist has designed. A liberal education has failed of its main intention if it does not prolong and justify the natural idealism of healthy-minded youth.

A NEW PROFESSION

At this point, then, the universities and the social conscience meet. By one of the most interesting transitions in the history of education the academic life has made a new connection with the modern world. Instead of being sidetracked in scholasticism and dilettantism, the higher education in science and in philosophy has been developed into a trunk line, which leads from learning to life. A new series of studies has been incorporated in the curriculum of the universities. Where a generation ago scarcely a single academic course was offered in any country which approached

the social question as a problem of philosophy, today, in Germany, France, Great Britain and the United States, no university regards its system of instruction as complete without proposing to apply the principles of economics and of ethics to the questions of the social order, and contributing trained recruits to the army of social service. No group of studies proves more inviting to the students than those which thus analyze and interpret the problems of modern society. The new department of research opens a window from college studies to the working world, and looks out upon a new horizon of duty. Education is touched, in an unprecedented degree, by the spirit of social morality. In my own university more than three hundred students voluntarily associate themselves each year, under skilled direction, in various forms of social service, and throw themselves into these undertakings of philanthropy with athletic zest. A new profession with its own professional school, is in process of creation, and it has as yet the peculiar advantage of being one of few vocations now inviting educated men and women, where the demand still outruns the supply. This response of the universities to the call of the social conscience has already had perceptible effects in the social struggle itself. The finest expression, for example, of modern philanthropy — that self-effacing neighborliness which we call the settlement system — was devised by a university tutor, established by university students, and for years bore the title of the university settlement plan. Industrial reform feels the same effect of academic idealism. The employing class have been, for the most part, reluctantly driven to social amelioration, and the more important steps have been taken by an unexpected combination of numbers and ideas. The wage-earners have provided the first, and the philosophers have provided the

second. Briefly stated, the labor movement in Great Britain is little else than the idealism of Carlyle and Ruskin, translated into the language of working-class organization and protest; and what the working-class movement now most definitely needs in all lands is a more comprehensive knowledge of facts, and a saner wisdom of leadership. How to know enough to be of real use; how to see enough to be a real leader; how to be good enough to be good for something — that is the new problem of social service, which gives to academic training its new importance in the moral education of the human race.

A NEW RELIGIOUS CONSECRATION

Nor can one stop even here in this estimate of education in its relation to the social conscience. It is not only true that the appeal of the social conscience is expanding and moralizing the sphere of the academic life, but it is still further true that there may be discerned in the university, emerging from this new moral enthusiasm, a new type of religious consecration appropriate to a new world. What is the call of the time to educated youth which summons them to social service? What are these motives of self-effacing usefulness, this dissatisfaction with the self-centered life, this summons to find life in losing it, if they are not a reiteration of the appeal which in all the ages of faith have turned men from self-seeking to self-sacrifice, and sanctified them for others' sake? There are many channels through which the life of man is led toward the life of God; sometimes through the convictions of the reason, sometimes through the exaltation of the emotions; but it is not impossible that the present age is drawing men toward the eternal through the dedication of the will to human service. The new humanism

may utter itself in language unfamiliar to the traditions of religion; it may seem to many religious people remote or even alien from the practices of the church; but it is at bottom a new spiritual movement of human solidarity and obligation, and it may be the first premonition of a coming renaissance of religious responsibility and consecration. So large a movement of moral education is not likely to fulfill itself without expanding into a new type of religious education. The emergence of the social conscience indicates a new path for religious teaching and religious experience. The call of the social question is not only a call to man, but not less a call from God.

THE SIGNIFICANCE OF THE PRESENT MORAL AWAKENING IN THE NATION

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If you have ever heard a symphony concert you have been filled with wonder at seeing one man playing upon one hundred men as though they were instruments; and you have wondered how that man could so play upon a hundred men that they should interpret together one of the great masters. That is autocracy in music; one man with a feeling of the beauty and a hundred answering to his touch. I once attended a concert in which five men seemed to interpret in perfect unison the theme of the composer. I was puzzled to know which of the five was leader. At the conclusion of the concert I asked one of the five who led. "No one," was the answer. "Then," said I, "you must have practised many times together in order to be able to render it so effectively." "Only once," he said. "How, then, could you interpret it

so perfectly?" I asked. "Because," he said, "we all felt it together." That is democracy: Feeling, thinking, willing together; with one thought, one emotion, one purpose. This is what democracy must do if it would be democracy. The seventy millions of people constituting the population of these United States of America must learn how to feel, to think, and to plan together. They may be guided, but not controlled. There must be a corporate judgment, a corporate feeling, a corporate purpose, a corporate conscience; and when this corporate judgment is formed, this corporate feeling aroused, this corporate purpose settled, leaders become followers and must go where democracy demands they should go.

During two years of the Civil War the radicals waited impatiently for the Emancipation Proclamation; and Lincoln waited. For, in the judgment of the President, the time had not arrived to strike an effective blow at the labor system of the South. It was his desire that slavery should be abolished but, with his characteristic caution, he deemed it wise to wait until the sentiment for abolition became more pronounced.

Not till after two years' education did the people engaged in the Civil War learn that slavery was the cause of the war. They had their conscience aroused against slavery. Then it was that Abraham Lincoln issued the "Emancipation Proclamation." It was then the proclamation not of the President only, but of the people.

During one hundred years this nation has been learning certain great moral lessons concerning the rights of property. How may property be honestly acquired? What are the rights of property when it is acquired? What limitations may be justly regarded as belonging to these rights? Seventy millions of

people have been learning the answer to these questions during the years that have passed. One hundred years ago, not more, the American people believed that one man might own another man. It was claimed by some that a man might own his fellow man and carry him where he might; by some that they might own a man in the state; by some that no man, under any circumstances, could have a right to own other men. After fifty years' education, the nation has learned that no man has the right to own his fellow man. There is not to be found to-day any defender of the system of slavery.

In the midst of that Civil War, in 1862, the American Congress passed the Homestead Law, by which they declared that any man might have for the asking one hundred and sixty acres of government land if he would build upon, then occupy them. They passed another law to give millions of acres to a few men provided they would build a railroad across the continent. Whether this was wise or not I am not here to discuss. But as a result of this doctrine of private ownership of the public domain, the forests passed into the hands of a small body of men; the gold and the silver to another small body; the coal and the oil to another small body. And in consequence of this policy, in the lifetime of two generations our forests were so despoiled that it looks as though shortly we should have no more timber-lands. In 1879 Henry George issued his book on "Progress and Poverty," and put clearly before the people the question whether the air, water, light, land, and its contents are a proper subject of property. His position was logical; that land is not a proper subject of private ownership. You can not own the sunlight — God owns it; nor the ocean — it belongs to all God's children. The Supreme Court of the United States has practically

said that no man or body of men can own or control a navigable river; and, therefore, it would seem that they can no more own a millstream. Why the right to own forests and coal-fields, if no right to own the river? Why the soil, if not the water? The American people are coming to have this view: that the right of man to own land is an artificial right; and we are coming to believe that land ought not to be made subjects of property by artificial arrangement, except with careful qualifications and limitations. And in spite of some strong pecuniary and property interests, we are coming to this conclusion, that we will give away no more forest grants, no more great mining properties; that we will only give land in small quantities to men who will occupy it. We are even beginning to propose to buy back some of the lands given away. The great treasures of forest, mine, and coal are the gifts of God to His children, and we are trying to find out how the children who have given away their belongings can get back their belongings without dishonesty, or without doing injustice to those who have been allowed to become property-owners. That is our land problem.

Within the memory of our fathers lotteries and gambling operations were sanctioned by law and used for the endowment of educational, philanthropic, and religious institutions. Now they are not considered quite the thing — unless they are carried on under the auspices of a church! The gambling spirit has grown with the growth of the nation. In gambling the winner gets the property of his neighbor without giving anything for it except a chance to some one else to get his property without paying anything for it. Gambling grows out of a desire to get something for nothing, and this is always a vicious desire. So long as two gamblers engage in the operation on equal

terms, the injury is largely limited to them. But when this gambling extends to corn, cotton, railroad, and mining stocks the whole community is affected. Last fall a savings-bank in Montana was wrecked as a result of stock-gambling operations in Wall Street. Getting something for nothing by force is robbery; getting something for nothing by stealth is theft; getting something for nothing by false pretense is fraud. We have as a nation concluded that getting something for nothing, however or wherever done, is dishonesty. No man has a right to take his neighbor's property, whatever the device by which he does it, without giving him a fair equivalent for it — whether he does it by force, or by stealth, or by fraud, or by gambling, or by stock-jobbing, or by adulteration, or by any one of the hundred methods by which men in this country are trying to get something for nothing.

In our complicated system of industry of the present day no one person any longer makes anything. In the olden time the shoemaker bought the leather and the tools and made the shoes, and the shoes were his. To-day the leather and the tools are bought by a few men called capitalists, and the work is done by a large number of men called laborers. They combine to make the shoe. To whom does that shoe belong? When the shoemaker made it, it belonged to him. When a hundred men combine to make it, to whom does it belong? Capitalism says the shoe belongs to the tool-owner, and that his debt is discharged when he pays a fair rate of wages to the laborer and the manager. On the other hand, socialism — that is, state socialism — says the shoe belongs to the hand-worker and that the tools should belong to the state. We are beginning to learn that the shoe is really the property of the three who participate in the product

— the capitalist, the superintendent of industry, and the laborers. The labor problem is how the value of the shoe can be equably divided between the three. An artist paints a picture, and that picture belongs to him. Why is it his picture? Because the man has projected himself into that picture. Whatever a man produces is his because he is in it. Whatever three men produce in commerce is theirs because they are in it; and the industrial problem is how shall that property be equably divided between them? It never will be fairly divided between them by putting it on the ground and letting them fight for it as dogs fight for a bone. The capitalist is wrong in the view that the product belongs to the tool-owner provided he pays a fair wage to the laborer. The laborer is wrong if he thinks it belongs to him, and the tool-owner has no share in it. Gradually we are learning that every product of joint labor belongs to the men that produce it.

Capitalism, or the doctrine that the proceeds of labor all belong to the capitalist provided he pays the laborer a fair wage, was born in the first half of the nineteenth century. Personally, I very much doubt if it will survive the first half of the twentieth century. All tools owned by the state, and all labor under the authority of the state, will not be born at all; not because it is an impracticable idea, but because it is essentially unjust, an oppression of labor, a destroyer of liberty; because it substitutes one political master of industry for another political master of industry, instead of substituting liberty; and what we as a nation want is an industry that shall be free. I have no doubt as to what the issue of the present conflict will be. The corporate conscience of the American people is stronger than all private interests that can be produced; and the lessons we have learned will be

given to our children, who will understand them better than we understand them. No man has a right to take property out of his neighbor's pocket without giving him a fair equivalent. We want not socialism on the one hand; not capitalism, on the other, but democracy of labor, industry of the people, by the people for the people, and industry of all the people with neither the idle rich nor the idle poor; industry by all the people, laborer and capitalist sharing in the control of the great industrial system; and industry for all the people, all sharing in some equable proportion in the profits of their common industry.

BRINGING ALL THE MORAL AND RELIGIOUS FORCES INTO EFFECTIVE EDUCATIONAL UNITY

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The religious forces of the community — what are they?

The churches, of course, with their affiliated agencies — the Sunday schools, the Young Men's and the Young Women's Christian Associations, the King's Sons and Daughters, the Salvation Army and the Volunteers, and a part of the social settlement. The distinctively, religious colleges and schools would also come into this category.

The Christian home, of course, is a religious force — the first and the mightiest of religious forces. And I am inclined to believe that many homes which give but little outward sign of being Christian homes would be unfairly treated if we denied to them any religious character. Very feeble and defective is the religious influence in many of them, but from few of them is it

altogether absent. Even the roughest and most degraded people, when they stand in the presence of the sacred mystery of parenthood; when they look into the eyes of those round about whom Heaven lies, and press to their bosoms such as are of the Kingdom of Heaven, have some revelations made to them, and there are few among them who are not sometimes in the praying mood. These altars are often terribly desecrated, but I am disposed to decline discrimination, and to reckon the homes of the people among the religious agencies.

What are the moral forces? Can we make any list or classification of them? What shall we say of the schools? Are they moral agencies? Originally they were regarded as religious agencies. The first public schools in America were intended to teach the children the elements of religion. The whole of the public instruction was for a long time affected with a deeply religious character. That interest is now pretty thoroughly eliminated from public-school instruction; and we have learned, perhaps too well, to regard the public school as having aims which are chiefly intellectual. But I am sure that this estimate is under correction, and that most educators now clearly see that character is the product which our schools must be expected to produce. The one fact which we must insist upon in all our administration is that our schools shall be primarily and essentially moral agencies; that, no matter what their intellectual achievements may be, they shall be deemed to have wholly failed of their highest function if they do not give us good men and women.

The press — is that a moral agency? In its worst estate it is far from that; in its best estate there are few moral agencies more efficient. In the days when newspapers were owned and edited by individuals they were often powerful instruments of righteousness; even in these days they have not all lost the prophetic

function. One might name not a few daily and weekly newspapers, and a goodly number of monthly magazines whose services to good morals are of the highest value.

We have also a variety of organizations in most of our communities whose objects are avowedly moral, such as temperance organizations, societies for the suppression of vice, rescue homes for women, and the like; and those settlements which are not professedly religious in their aims are all primarily moral agencies, since the interests of character are paramount in all their work, and the relief of suffering and the enlightenment of ignorance are held subservient to the building up of manhood and womanhood. The same thing might be said about the charity organization societies; for the modern charity is distinguished by the emphasis which it places on the invigoration of the character of those to whom it ministers.

What shall we say of the institution which includes them all — the civil government — the political organization of the state or the city? If we will be thorough in our thinking we must say that the state is first of all a religious, a divine institution, since it springs out of an impulse divinely implanted in the human soul. And if we admit that its function is to establish justice, we can hardly hesitate to say with Hegel that it is a moral organization, for justice is the primary element of morality. That is moral conduct by which a man realizes himself, completes his manhood; and the rights which the state maintains and protects are simply the opportunities of self-realization. Civil government, when rightly conceived, is therefore the one supreme and crowning expression of morality which the world contains, and we must never suffer this conception of it to be blurred or lowered on behalf of any mere economic or materialistic interpretation.

Our problem is to bring these religious and moral forces into effective educational unity. The churches of all creeds, with their progeny of religious institutions; the homes, the schools, the colleges, the newspapers and magazines, the various organizations for human betterment, the governments of the nation and the state and the city which include them all — how can we get them all to coöperate for the purpose of education? That seems, indeed, a very large contract. Yet when we stop to reflect upon the essential functions of all these agencies, the question does not, after all, seem so visionary. For the truth is that the proper work of all these religious and moral institutions and organizations is largely the work of education. That, at first blush, may not be so evident; but a little reflection will make it clear.

The periodical press, in all its types and varieties, deems itself charged with an educational function. Even those philanthropic and reformatory agencies of which we have spoken do their best work along educational lines. The temperance societies succeed only by enlightening the public mind with respect to the physiological and economic and moral effects of strong drink, and of the drink traffic. The settlements are not only frankly and broadly educational in their institutional work, with clubs and classes and lectures, but the entire conception of their function is that of teaching, by precept and example, a better manner of life. The home, to the children growing up in it, is ideally a school of method. The best home does far more for the education of its inmates than all other institutions put together. The best home furnishes to the children protection, shelter, sustenance; but, after all, its greatest service to them is in teaching and the training which are properly included in the category of education. Watch the intercourse of a wide-awake child

with a thoughtful mother for a day, and see how large a proportion of all would be reckoned as contributions to the child's education.

The church is also, primarily, an educational institution. We are sometimes inclined to emphasize rather its rescue work, and that, of course, must never be lost sight of. The church is in the world to save souls, we say, and that is true; only we must remember that souls are just people — men, women, and children. Our business is to save them; but in this we are the followers of Jesus, and the title by which Jesus was best known was Teacher. His followers were His disciples — learners; and the word in which He submerged His message was "Repent," which means "Change your mind," get a new idea of what life means. That was His way of saving men. He put a new idea of the meaning of life into their minds, and got them to choose it. That is the greatest work that any teacher ever does for a pupil.

This, surely, is the main business of the church. It has not always remembered its commission; it has often put the emphasis elsewhere; but the one thing that the world wants of the church to-day is to come right back to first principles, and take up the work where Jesus left it off, and teach men the way of life, just as He taught it, in the Sermon on the Mount. If we could only get men to accept the teaching of Jesus, and live by it, all our troubles, national and international, would soon be at an end. I hope that we are beginning to see that this is the main business of the church, and when we do see it, the educational function of the church will soon take the rank which Jesus gave it.

Is this other great institution of civil government, in any sense, an educational institution? It would seem that it must be; for in this country at least it has

arrogated to itself the supreme educational prerogative, and holds itself responsible for the education of all the children and the youth. Of course, there are other functions of the state besides those which are distinctly educational; but the fact that education is an integral and prominent part of its high prerogative can hardly be questioned. And this interest appears not only in its assumption of the care of public education, but also in all the administration of public affairs. An enlightened government is always educating the people; it is teaching them the laws of health; it is suggesting to them methods of thrift; it is refining their tastes,by producing for them parks and pleasure-grounds, free libraries and galleries; it is leading them to great coöperations in the provision for their needs. Take the government of a city such as Glasgow or Berlin; how much is done outside of the schools, for the education of the people?

In truth we may say that the greatest rulers that the world has known were distinguished by their work for the education of the people. Moses, Lycurgus, Confucius, Marcus Aurelius, Alfred the Great, Charlemagne, Peter of Russia — were not these preeminently teachers of men?

In a very important sense it is true that the main work of the great political leader in a democracy is the work of education. To get right ideas into the minds of the people; to teach them to see things as they are and to deal with them intelligently, is the best part of his high calling.

How large and deep was the concern of Washington as expressed in all his state papers, and notably in his farewell address, that the people should rightly value the liberties which they had won, and sacredly keep the compact of their unity. No man has ever more clearly discerned the truth that the life of the nation is in its

ruling ideas; that as a nation thinketh in its heart, so is it.

What did this nation most need when the great struggle of the Civil War drew on? It needed to be taught what to think about slavery and freedom; about the meaning and genius of our government; about the compacts of the Constitution; about complications and perils which the nation was then confronting. It had many teachers, but wisest, clearest, most convincing of them all was Abraham Lincoln. It was his great gift of exposition which came out so strongly in his debate with Douglas and in his Cooper-Institute speech that drew the people to him; and through all the days of the war the greatest service that he rendered to the nation was in the illumination of the minds of the nation, in his inaugurals, letters, speeches. He made it all plain to us. He helped us to see things as they were. That is why we loved and trusted him. That is why the people were held together for the great struggle.

What does this nation most need in the critical times through which it is now passing? It needs education in the principles of social justice. It needs to be taught how these principles apply to our complex industrial and commercial life. A great many things have been going on among us, the nature of which the people at large do not clearly comprehend. A great many subtle and veiled injustices have been weaving themselves into our business life, and the cunning and the strong have been able to enrich themselves at the expense of the rest of us. There is need that all this should be brought into the light and made plain to the comprehension of the common people. We all believe in justice, in fair play, in the square deal; but we need to be taught how these principles apply to the great and complicated transactions of modern industrial life.

I think that it was the supreme obligation of the man at the head of the nation in this hour to make the people understand these things. That obligation he has faithfully discharged. No more effective teaching has ever been done in this country. The people do understand these things to-day, thanks to Theodore Roosevelt. And they are not likely to forget the man who has led them into the light and shown them the path of national safety and honor.

If, then, all these religious and moral agencies and forces of society — the home, the church, the school, the state, and all the rest — are in their very nature educational forces, it ought not to be impossible to bring them into effective educational unity. But how?

Could we agree upon our ideals? It seems to me that there is already some approximation to an agreement upon ideals. Could we not unite in saying that the chief business of education in all these fields is to assist men to realize themselves, to complete their manhood? Is not this what the church means by saving men? Can the home set before itself any higher destiny for the children growing up in it? Might not the school recognize this as the statement of its aim? And how better could the state define its highest duty to its citizens? Could we not all set this before us as the thing to be believed in and striven for — that every man shall have a chance to be a man — to become what God meant him to be? Could we not agree that all our teaching and training shall keep that end steadily in view?

This would mean, of course, that we should pledge ourselves to see that the obstacles should be cleared from every man's path and the gates of opportunity set open before him. It would mean that the strong should not be permitted to prey upon the weak, or use them for their own aggrandizement.

It does not seem to me to be asking too much when we ask the moral and religious forces of the community to come to a fair understanding about this; but when they have done it they will have taken a long step toward unity.

But they will need to go further. For no man, alone, can complete his manhood. That great achievement requires the coöperation of a great many people. It is by the constant interplay of thought and feeling, of teaching and learning, of giving and receiving, of leading and being led, of yielding and resisting, of loving and hating, that character is wrought out and manhood is perfected. The elements of belief, of impulse, of mental habit, of moral tendency, of habitual judgment, which form what we call the character of every one of us, are largely the contribution to our lives of other lives. No man liveth to himself. No man builds his own manhood out of materials furnished by himself. A self-made man is a conception as unscientific as perpetual motion.

What, now, should be the law of this intellectual and spiritual commerce on which the entire product of character depends. I shall not be venturing upon any novelty if I say that it ought to be the law of friendship; that all our exchanges and communications one with another should proceed upon the basis of friendship; that the right relation of human beings is that in which each finds his joy in giving as much as he can to all with whom he has to do, and in sharing his best with all to whom he can be of any service.

This is Christ's law of life, and I believe that it is the true law — the law by which both the individual and society are brought to perfection.

There is one more path to unity, the path which leads into the presence of Him who is the archetype of all our ideals, and the Being in whom our moral obli-

gation and our religious affections are united. Religion and morality are not twain but one. The religion which is not moral is superstition, and the morality which is not religious is dead, being alone. If we will agree upon this, and will steadily and persistently stand for it, we will soon find ourselves walking in the straight path that leads to righteousness and unity. There is no morality worth the name which is not rooted and grounded in the law of Him whom we call God, and worship. All these moral and religious forces have their source in God, and are vital and efficient only as they come into relation to Him.

When we are united to Him we can not be divided from each other. There may be diversity of laws, but there can be no antagonism. If these religious and moral forces are really religious and moral, they will be sure to come into harmony. Is it too much to hope that all these good people who are seeking to promote the interests of morality and religion may begin soon to work toward that end? The one way to that end is to fill the world with a Christlike friendship. The church of the living God should understand what has been committed to her. The three agencies that make for righteousness in our land to-day are the church, the state, and the home. Upon each of these to-day a deadly attack is made by forces that seek to undermine them.

None of them can win this battle alone; they must stand together and fight for their lives. The worth and sacredness of the individual, the royal law of brotherhood, the divineness of humanity are all-essential elements in the higher moral and spiritual life of the nation.

RELIGIOUS EDUCATION OF THE INDIVIDUAL FOR SOCIAL LIFE

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Few recent ideas have proved more fresh and fruitful than the idea of the *conjunct life*. The conception of a person as an isolated, solitary and self-centered individual is as antiquated and exploded as the Ptolemaic astronomy. Life is a bundle of relationship — it is through and through organic and over-individual. Only in a social group can anyone become a good person, and nobody is a good person who is not making his life contribute to good society.

These truths are now almost commonplaces, for all fields of human study have contributed facts to verify and illustrate them. It is here in the social group, in the family, in the school, in the playgrounds, in the church, in the Sunday school, in the city, the state, the nation, in numberless similar groups — that we develop our consciences, form our ideals, discover our possibilities, discipline ourselves, and build our personal characters. The self-made person is thus more rare than the dodo. There simply isn't any such person. We are under obligation to everybody, living and dead, who has contributed to form the social environment in which our personal lives have matured.

The little fringe of coral reef, which rises above the sea-level and forms the nucleus for the deposit of an island, owes its triumph and achievement to the uncounted deposits of tiny lives lived in the dark below it, the slender additions of multitudinous generations. Somewhat so the past has brought its gains to us. The travail and the tragedy, the joys and the triumphs of the race are *in* the social customs, the free institutions,

the laws and religion, the home ideals and the civic spirit in which every one of us has been cradled. We are bound into the great living tissue of the social web and we can no more live unto ourselves than a cell of the body can. That is what I mean when I say that life is a *conjunct affair.*

The kind of religious education that will best fit the individual for social life will be an education which makes his life normally, naturally, even unconsciously, contribute to the development of society, and to the spiritual enlargement of the group to which he belongs. We have learned by long and sad experience that evil is very contagious. It is the verdict of all who observe the processes which make and unmake character, that there are no sin-tight compartments. The sinner is always at the center of a sin-vortex of wider or narrower sweep.

We must now learn the corresponding truth that goodness is just as contagious; that there are no holiness-tight compartments, and that the good person is at the center of a righteousness-vortex of at least equal sweep. The important question, then, is how shall we, how can we produce persons whose lives will shed a contagion of goodness, or, in the words of the great Teacher, will be "the salt of the earth," "the light of the world," will be "hidden leaven" leavening the social lump?

The best method of religious education for that purpose would be one which brought the learner into possession of Christ's revelation of the meaning of life. It is amazing how little has yet been done in this direction. Christ has been assumed to be the originator of a complex and elaborate system of theology, the founder of a vast ecclesiastical organization for the purpose of securing salvation for men in the world to come. The problems of this theology are dry and intricate; the

ecclesiastical questions are subjects of endless debate. Those who have always held it rigidly have always had a fear, and naturally so, of what they called "mere morality," and "good works." "Service" has been to them an ominous word. They have found it extremely difficult, if not impossible, to work out a method of religious education which produced persons whose lives functioned naturally and normally and spontaneously toward the construction of a wholesome and spiritual social group. In fact, it is not uncommon for the extreme holders of this view of religion to maintain that religion is not something that can be taught at all.

We are in another world as soon as we go back to Christ. With Him the main concern has shifted from theology to religion, from systems and schemes to life itself, from the aim at safety in another world to the aim at personal goodness in whatever world one may be, and from individual seeking of any sort to service of every sort. The passion of his soul is for a Kingdom of God and He sets the example of dying to Himself and all his isolated interests that He may live for and promote that social kingdom. The educational revolution now most urgent is one which shall deliver our children from the stones of the scribes and pharisees and shall give them the *real bread* of the gospels.

The religious teaching of the past has taken the child out of the warm and intimate realm of experience into a strange and unknown world, where nothing seemed real. It was a world of miracle and dazzling light. It astonished, but did not inform. Christ did not become to the young learner a real and genuine person, facing the issues of life, making momentous choices, exhibiting the heroic and tender aspects of character, and exhibiting in all the phases of his complex life the spirit of love and service. He did not

become the inspirer of ideals and the moulder of their characters. He remained distant and foreign.

Our first concern must be, both in our Sunday schools and our secular schools, to put Him before these plastic minds so that He will appeal to them as the true goal and type of life, so that all unconsciously they will catch and absorb His ideals and become informed with His spirit, so that to be a Christian will be synonymous with being Christ-like. All our deals, as we know, bud and grow silently and almost unconsciously through imitation, through the contagion of example, through the subtle influences of social atmosphere, psychological climate and spiritual environment. If we want to produce a generation of persons infused with the spirit of social service, we must inspire these persons in their early youth with a real vision of the Son of Man, whose life was an incarnation of this spirit. We must do for the children of our generation what the mothers of Galilee did; we must bring them to the Master and let them *see* and hear Him and come under His marvellous touch. We must make him the child's hero. This can be done.

Our first great need is some new, living, dynamic, religious literature. We have Hawthorne's splendid "Wonder Book," and Kingsley's "Greek Heroes," and many another book which makes the heroic and mythical past live with moving descriptions of life, which feed the child's imagination and kindle his spirit. But where is the book that makes Christ the boy's hero? Where is the book which makes one see Him moving among the real men and women and children of His day, touching the springs of life and shaping in this actual world a kingdom of God? There is no fresh modern book that a boy can read, which tells what the kingdom of God is. He is left to suppose that it is heaven, and never dreams that it is a kind of life

which he is expected to live here and now. The sermon on the mount, the beatitudes, the parables, the healings, the marvellous conversations, the dramatic days in Jerusalem, are all material for the cultivation of the ideals of the kingdom. It can be made as real, as interesting, as dramatic as Cæsar's battles or as the siege of Troy, but it is not yet so presented.

We want forthwith three books for the religious education of children to inform them with the spirit of social service. One on the great Hebrew prophets; one on the life and kingdom of Christ; and one on the life and mission of that great hero of apostolic Christianity — St. Paul. These prophets, at present, have practically no place in religious education. They ought to have a commanding place. They are among the greatest characters and the greatest creators of the race. The world has no finer examples of service; no more dramatic types of heroic leadership; no nobler instances of patriotic devotion to the ideal country. There they lie dumb and fallow in their difficult oriental books. They have in them the very stuff for forming in our youth ideals of service and social devotion, but they wait for the teacher who can put them into modern speech and show them in the actual setting of their busy constructive lives.

The ordinary teacher — and alas! it is the kind we are most familiar with — is even more helpless when she comes to teach Christ and his kingdom, than when she tries the prophets. She has no illuminating pedagogical books in this field to guide her. The old fashioned books are useless and the modern ones are too critical and profound. She wants a book with a touch of genius in it, which exhibits the real Christ forming in the society of his day the kingdom of which He was king. The ideal of service should inform and infuse it from beginning to end and through it should move

that beautiful, tender, interesting, heroic person always girded for service and showing in all his acts the meaning of his own highest words: "I came not to be ministered unto, but to minister;" "For their sakes I sanctify myself." Theology and miracle should be in the background, as they were in the real life; and in the foreground, in pictures of warmth and color, the life itself with its divine attraction.

Paul's epistles, as they stand, are closed books for the ordinary boy and girl. The young reader has no idea what is going on in them. But they, too, with the luminous passages in Acts, furnish the material for portraying one of the most interesting and one of the most heroic men who has ever served the race. His life and work in the Roman Empire have all the elements of interest and of dramatic appeal. It is possible to draw, from the material at hand, a character which should present to all serious young people a coercive ideal of service and an inspiring example of devotion and consecration. There should be nothing artificial, no straining for "morals," no lugging in of farfetched "lessons," but simply the portrayal of the real person, forgetting self, forgetting all narrow interests, in his passion for Christ and the kingdom of God.

My plea is simply for a serious attempt to teach the greatest religious literature of the world to the children of the greatest Christian country in the world. We have learned how to teach almost everything else well. The most important culture material in existence, we have either neglected altogether or used in antiquated and hit-or-miss fashion. The times of this ingorance, peradventure, God has winked at, but it is high time for such ignorance to cease.

If we want to train individuals for social service, we must inform the individual minds all the way up with ideals of service and devotion. We must show

them that religion is elementally and fundamentally the consecration and devotion of life to service, not a selfish scheme for ferrying the soul across into a haven of safety. We must feed them on ideals of service. We must put them in the atmosphere of self-forgetful goodness. We must exhibit religion as the consummate flower of a good life.

EDUCATING OUR YOUTH AWAY FROM RACE AND RELIGIOUS PREJUDICE

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Prejudices are among the most stubborn of realities. Whithersoever we turn we encounter them. Men are born with prejudices, men acquire prejudices, men have prejudices thrust upon them. Prejudices are usually unreasonable, and for the very reason of their unreason are so difficult to counteract and eradicate. The old doggerel: "I do not like you, Dr. Fell, the reason why I cannot tell," expresses in homely fashion the gist of the whole matter. It would seem that the further men advance along the highway of culture and civilization, the more would prejudices of all kinds disappear. Yet in the experience of mankind this has not proved the case. These opening years of the twentieth century supposably record the high water mark of human achievement in all lines of intellectual and spiritual endeavor, and yet there has never been an age in all the history of the world when society has been more honey-combed with prejudices of all kinds, national, religious, racial and social, than the present. Prejudices continue to erect the most impassable barriers between man and man. In truth, we appear to be living in the midst of a serious reac-

tion. The middle of the nineteenth century found men fired with the dreams of universal brotherhood and the approaching advent of the golden age of peace. The first of the world's expositions, that held at the Crystal Palace in 1851, was hailed as the sign patent of the near realization of human brotherhood. Poets sang of the parliament of man, the federation of the world. Thousands, yes, hundreds of thousands of men, in a generous glow of enthusiasm, offered their lives on the altar of the black man's freedom. Scholars brought to the notice of their fellowmen the thoughts of far-away peoples in the distant orient whose wise men uttered words so similiar in intent and even expression to the choicest ideas of the sages of the west, that the essential similarity of man to man, though physically separated by leagues of material space, was clearly demonstrated. The so-called science of comparative religions accentuated the resemblances among the most distant peoples. All these achievements emphasize the God-made resemblances that *should* unite men to one another and minimize the man-made differences that *do* separate them from one another. Thus it seemed that a tremendous advance forward had been made in the removal of the hates and prejudices that blacken the life-story of men and nations. But the closing quarter of the nineteenth century brought a rude awakening to those who were indulging in such dreams. Never before was the doctrine of race so strongly preached, never before was the gospel of nationality so strongly urged. Saxon against Slav, Teuton against Gaul, Aryan against Semite, Occidental against Oriental, white race against yellow race, these have become the favorite watchwords of world-politics. In the religious field, too, there are similar appearances; prejudice of Christian against Jew, animosity of Protestant towards Cath-

olic, hatred of Mohammedan against unbeliever, these, too, are seemingly as pronounced as ever. Gusts of prejudice so startling in their intensity have swept over various sections of society in different portions of the world that we have been brought to a sickening realization of how far we are from having achieved the laureate's hope —

> "Till each man find his own in all men's good,
> And all men work in noble brotherhood."

Here then are the facts. The dreams of the speedy realization of human brotherhood indulged in by the idealists of the generation now behind us have been shattered. Shall we, therefore, lose hope and renounce the visions of universal peace and good will? Because of these reactionary influences which appear to be in the ascendant at present, shall we despair and surrender the most glorious heritage that has descended to us from the inspired prophets and seers of the human race of a united mankind in the name of the One God, the Universal Father? There are hundreds and thousands of noble-minded men and women in the world who will answer these questions with a decided negative. Despite the fierceness of racial antagonisms, national antipathies, and religious prejudices, such pin their faith to the gradual conquest of these forces by the hosts of education and enlightenment. Can these prejudices and antipathies be overcome by education? This is what we are here to consider. As educators, and notably as religious educators, we have no duty greater than this, to eradicate from our charges all hatred and prejudice, and all to work together to realize the high ideal so sublimely expressed by the great man whose life work is being commemorated this week throughout the length and breadth of our land in the unforgettable words: "Charity towards all and malice towards none."

Here in the United States the opportunity for the realization of such a program is such as has never been offered to men anywhere before. Hither have come men of all races and religions. Into this great seething pot of Americanism, unnumbered national, racial, and religious elements are being thrown. A tremendous experiment is being tried here. In this amalgam of Americanism into which so many ingredients are being fused, what of prejudice and antagonism? Are these disappearing or are they continuing? Certain to my mind it is that they must disappear if the American ideal is to be realized. Never was a truer word spoken than that uttered by the great American reformer, the broad-minded, high-souled George William Curtis: "There is no safety, no guarantee, no security in a prejudice. If we would build strong and long we must build upon moral principles." Men are too much concerned with their own interpretation of the truth. This causes prejudice and makes for division. Right it is for a man to be attached fervently to the view of the truth as he sees it, but wrong it is if that view point of his makes him so narrow that he will not grant that there may be other aspects of the truth besides his own. Ostensibly by its teaching of the fatherhood of God, religion is the great unifier among men; if God be the Father of all men, as the religions which claim to be universal faiths teach, then are all men brothers, being children of one father; and all men being brothers, sentiments of brotherhood should unite them in the name of their common Father. This the theory; but the actuality, oh! how different! With the fatherhood of God on their lips, religions have persecuted the children of this Father because, forsooth, they approached the Father in different manner and with different words. Christianity taught that there was no salvation ex-

cept through belief in the atoning blood of the Christion Savior. The resultant doctrine was that all such as did not accept the Christ could not be saved. Hence, all non-believers are lost and without the pale of God's mercy. There has been no greater breeder of prejudice and hatred than these doctrines of exclusive salvation put forth by the various separate faiths of the world. In the western world, wherewith we are especially concerned, it set Catholic against Protestant, and Christian against Jew; it arrayed Trinitarian against Unitarian, and religionist against Agnostic. Religion, instead of uniting, divided. And what an opportunity it has missed! This indicates one direction in which our youth can be educated away from religious prejudice. We need not be less loyal to the truth as we see it and we believe it, but we can and should be, at the same time, mindful of the rights of others to be faithful to the truth as they see it and they believe it. Let in our Sunday schools the thought of God's all-fatherhood be constantly impressed, let the growing youth be taught in season and out of season that even though others differ with us in belief, they are our brethren; that God has revealed himself in many ways, that Christian and Jew and Mohammedan and pagan are God's children. Let the high thoughts expressed by the prophets and poets of the human race on universal brotherhood be expounded and learned, thoughts like Lessing's:

> "'Are Christian and Jew
> Such before they are men? Oh, that I
> Had found in you another whom it
> Sufficed to be called man;"

or Emerson's:

> "And each shall care for other
> And each to each shall bend,
> To the poor a noble brother,
> To the good an equal friend;"

or Lowell's:

"Where'er a human heart doth wear
Joy's myrtle wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand;
His is a world-wide fatherland;"

or Browning's:

"Say not, 'It matters not to me;
My brother's weal is *his* behoof;'
For in this wondrous human web
If your life's warp, his life is woof;"

or Carlyle's:

"True men, of all creeds, it *would* seem, are brothers."

Such and similar sentiments culled from the writings of earth's greatest cannot but impress the adolescent mind with the thought that prejudice of every kind is treason to God, the all-Father, and to the all-inclusive humanity whereof we form a part. Such teaching must leave its mark to the effect that, in spite of human differences of birth, belief, station, habit, and thought, "our Father, who art in heaven," is the Father of high and low, of white and black, of bond and free, of American and European, of Christian and Jew.

I will be pardoned if I dwell at some length upon the manifestation of religious prejudice as apparent in the attitude of Christians towards Jews, for this is the most flagrant instance of religious prejudice among us. That such prejudice exists, it were futile to deny. Examples of its ubiquity could be given by the score. A most intelligent English observer has been writing recently to the *London Times* his impressions of New York Jewry. Although not a Jew, his attitude is fair and sympathetic. In the course of his remarks he writes, "Evidence of a vast prejudice abounds on

every hand. 'Do you think that I would go and hear a Sheeny talk?' an American, whom I had not supposed to be illiberal, asked me, not without scorn, when I suggested that he should come with me to a reformed synagogue to hear a famous Rabbi preach. . . . . A professor, with whom I once discussed the racial problem, has a daughter who came home in tears complaining that her companions had charged her with 'crucifying their Lord;' it then dawned upon the sensitive soul of the child that, although alike in heart and life and longing to her playmates, she was shut out forever from their world by a veil which even her father, for all his fame, could neither tear down nor creep through." Hundreds of similar experiences can be cited. Jews of the highest culture, most exquisite manners, and rarest charm are encountering this same prejudice constantly. Is there no remedy for this inhuman sentiment? Is there no possibility of educating the Christian youth away from it? I have always felt that Christian pulpits and Sunday schools are much to blame for the existence and continuance in the world of anti-Jewish prejudice and I believe that the remedy for this crying injustice lies largely with Christian pastors and Sunday-school teachers. The Christian child, from its earliest years, is taught to look upon the Jews as the enemies of the Lord Christ, it is taught that him the Jews crucified, that having rejected him as the Savior, the Jews are lost and damned to eternity. Yes, one might almost say that the Christian child sucks in these sentiments with its mother's milk. Such influences of home and school are difficult to overcome. The Christian child growing into manhood and womanhood remains under the spell of these early influences and even though he may meet and know hundreds of Jews of the highest character, the prejudice remains — the

prejudice "solid as the pyramids, subtle as the echo of an echo."

Now, I will not address myself to the task of showing that it was not the Jews who crucified Jesus, but the Romans, nor will I enter into an investigation of the truth or the legendary character of the miraculous elements wherewith the Christian beginnings are shrouded, nor yet will I dwell upon the indebtedness of Christianity to Judaism, which should make for gratitude and not for hatred, much as I should like to do so, but this is not my special purpose to-day. The question is, how can this prejudice which is thus a part of Christian training in church and Sunday school be overcome? As the Christian pulpit and Sunday school, in many instances unwittingly and unintentionally, I am willing to grant, have been active agents of the anti-Jewish propanganda which have resulted in wide-spread prejudice, even so can they, if they will, become the most efficient influences in counteracting this prejudice and disseminating the gospel of peace and good-will which their Savior came to preach. Let pastor and Sunday-school teacher dwell occasionally on the facts that Jesus and the apostles were Jews, that Jesus obtained his training in Jewish schools, that he preached in synagogues; let the Jewish origin of Christianity be acknowledged; let the intimate connection between many Christian and Jewish teachings be set forth. Preacher and teacher need not extol the beauty and glory of Christian truth the less; they can continue to show the superiority of Christianity as the highest revelation of the divine spirit, as is right and natural for them, from their standpoint, to do; but they can also take pains to impress their pupils and hearers that even though Jews and other unbelievers are not basking in the light of Christianity, they are still God's children. When,

in my Sunday school, for example, the story of Jesus of Nazareth and the rise of Christianity are taught, this is done in a thoroughly sympathetic spirit. The points of difference between Judaism and Christianity in the matter of Messianic belief are dwelt upon, with the stress laid, of course, upon the superiority of the Jewish conception, but at the same time the children are impressed with the thought that Christians and Jews alike are children of the eternal Father, that, although we differ in religious opinions from our Christian neighbors, we are all united by the bond of human brotherhood. If, in the Christian International Sunday-school lessons such teachings would be the theme from time to time, the greatest step forward imaginable in educating the youth away from religious prejudice would be taken. After all, religion should be the tie that binds, not the influence that disrupts. Christianity is the religion of the great majority of men and women in this western world. Upon this great majority rests the responsibility of spreading the reign of humanity and peace. When Christian pulpit and Sunday school and home will take pains to make clear that despite all that has taken place and despite differences in belief "a Jew's a man for all that," this most constant of all the phenomena of religious prejudice amongst us will begin to pale its effectual fires and a telling victory will have been won in the struggle of the spirit of love and humanity with the forces of hatred and ill-will.

Many see in the promiscuous population that is peopling our cities and towns, a menace of future dangers. I believe that this American people, through the amalgamation and assimilation of all these various strains and tendencies, is fulfilling its high mission of becoming the truly representative cosmopolitan nation of this sublunar sphere. But that in the pro-

cess of the amalgation and assimilation we are passing through grave difficulties and serious problems, there can be no manner of doubt. And one of the gravest and most serious of these phenomena is the narrowness of spirit which, in an earlier day, produced the Know Nothing movement, which, at the present time aims to restrict worthy immigration and which at all times has found expression in race prejudice. This prejudice has coined derogatory epithets by which Germans have been stigmatized as the Dutch, Italians as dagos, Irishmen as Micks, and so forth. The proximity of all these various races has aroused antagonisms and prejudices. Disgraceful incidents are constantly taking place in cities and towns where young America enacts the role of tormentor of these denizens of strange climes who have come to seek a home on these shores. Is there any efficacious way in which our young can be educated away from this race prejudice and this Know Nothing spirit? Undoubtedly there is. Public schools and Sunday schools can do much towards eradicating these sentiments and emphasizing the likeness of all men, no matter what their race or nationality or previous condition. In our schools, in season and out of season, let the destiny of America as the melting pot of the races and nations be dwelt upon. Let impressive examples be given of what men of foreign birth and various races have done for this land, how, in the great crises of the country's history, German and native American, Italian and Irishman, white and black, Christian and Jew, all men of all races, colors, and creeds have stood shoulder to shoulder for the country's welfare. Then in quarters where any special form of prejudice is likely to manifest itself against any special class or race, let educators make it a point to impart to their charges practical illustrations of great things accomplished

by the special class against whom the prejudice is directed. In an anti-Italian neighborhood, let examples from the glorious achievements of Italians in all lines of human endeavor be brought to the notice of the growing generation; so in anti-Irish, anti-Hungarian, anti-German, anti-Chinese, anti-Japanese environments. The only way to effectually dissipate the darkness is to let in the light. The only way to overcome prejudice of any sort is by positive instruction, setting forth the fine traits of achievement and aspiration on the part of those against whom prejudice is rife, because of differences of birth, belief, language, custom, appearance, or what not.

The most discouraging symptom in the political life of Europe during the past quarter-century has been the recrudescence of racial antagonsims and national antipathies. In this country, too, this vicious tendency has been more or less in evidence. The skirts of the American people are by no means clear. Reactionaries who preach the evil tidings of race prejudice, and who disseminate the un-American doctrine of class prejudice are multiplying amongst us, I fear. Against all such untoward appearances, we who would aim to be educators, notably religious educators, must set our face like steel. Whatever be our specific differences of belief, or outlook, we can and must teach that higher unity which binds all men in those aspirations and endeavors that are subsumed under the lofty title "humanity." As Americans, this must be our highest article of faith; as religious teachers who place the fatherhood of God at the summit of our thought, this must be our supreme test. As Americans, we say to the promoters of prejudice, whether religious or racial, of every kind, in the eloquent words of Carl Shurz, spoken at the time when the Know Nothing excitement was at its height: "Where is the faith

that led the fathers of this Republic to invite the weary and burdened of all nations to the enjoyment of equal rights? Where is that broad and generous confidence in the efficiency of true democratic institutions? Has the present generation forgotten that true democracy bears in itself the remedy for all the difficulties that may grow out of it?" As men, we repeat the query of the ancient prophet. "Have we not all one Father? has not one God created us?"

ABRAHAM LINCOLN AND THE MORAL LIFE OF THE NATION

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More than forty years have passed since the death of Abraham Lincoln. One year from this night the American nation will celebrate the one hundreth anniversary of his birth. He was the greatest man whom the Republic has produced — one of the few truly great of all history.

In my boy's room at home hangs a picture of the rude log cabin, which was the birth-place of Lincoln. What one of us was born in a home so poor and under conditions of life so lowly?

Wonderful is the story of his wonderful life. Born of humblest parentage — a poor farmer's son — a flat-boatman, a rail splitter, a country clerk, a country lawyer, then, President of the United States. His life story teaches the most impressive lesson in the history of America. It reveals the possibility of the poor in a democracy. Understand what he was as a man — understand Lincoln as President. Behold him on the day of his death, know what he accomplished,

know him as the saviour of the Union, the emancipator of millions.

Abraham Lincoln, the son of poverty, ranks above kings and emperors. Therefore, the day of his birth is eloquent with the prophetic promise of his life. It speaks the message of hope to all of America and to all of the oppressed of the world.

Lincoln's name will forever be associated with the idea of human liberty. Minds there are which have not yet grasped the fundamental truth that human liberty must be liberty, not alone for us, but liberty for all. Liberty does not mean liberty for the white, and, not slavery, but lesser liberty to the black and the brown and the yellow peoples. It does not mean freedom and authority for the supreme and the masterful races and subjection and slavery for the inferior races of the earth.

In America slavery persisted in contradiction of the Declaration of Independence. In 1860, just before the Civil War, there were 3,954,000 slaves in the United States. Liberty meant freedom for the whites and slavery for the blacks, until the hour of emancipation. Never again will the philosopher plead that slavery is natural and just, as in the ancient republic of Plato. Never again will a minister of God declare that slavery is divinely appointed, as in the modern republic of America. Liberty is necessary to human happiness. None doubts to-day all men must be free. It is injustice when man is not free. History has vindicated the wisdom of Abraham Lincoln. On his way to Washington in 1861, standing in old Independence Hall and interpreting the Declaration of Independence, he declared it "gave liberty, not alone to the people of this country, but hope to all the world, for all future time."

Therefore, America feels such profound sympathy

with the oppressed millions of Russia. The sympathy of America is always with the people oppressed and not with the tyrant rulers. There can be no true friendship between democracy and despotism. America believes in freedom — in the inborn right of man. It does not believe in oppression nor in the divine right of kings. Who of us believes that the Czar of Russia is God's chosen representative to rule millions of men? America offers welcome to the unfortunate victims of injustice and oppression. America will not close her portals against the hunted and the persecuted. Let Russia shut her gates and let the nations of the earth compel her to do justice and to establish peace within them.

The Russian peasantry are struggling now, fighting the age-old battle for human freedom. Millions are dreaming of liberties and pleading for human rights we hold to be natural and inborn. Russia cannot be half free and half serf — half nobility and half peasantry. Lincoln's historic declaration "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the house to fall, but I do expect it will cease to be divided" — has proven true for America. It will prove itself true for Russia. Russia must grant freedom to live and to toil — free speech and free press and free education to her people. It will prove itself true for the world. The time will come when the world will not be half free and half slave — when no human being will be in bondage anywhere.

We are all freemen. This nation, thank God, is free. Our land is a land consecrated to liberty. Let us hold America to her historic ideals, that she shall ever be the land of freedom and the home of justice.

A generation ago great questions gripped the conscience and the heart of the people. What is the great

question of our generation? It is whether we shall be half slave and half free — half slave and half free politically, half slave and half free industrially, half slave and half free commercially, half slave and half free morally. Politically, whether the bosses or the people shall rule in the city and the state and the nation; industrially, whether the trusts and the corporations or the government shall be supreme; commercially, whether the privileged few or the people shall control the necessities of life; morally, whether there shall be a double standard of morals, one for the private and another for the public life, one for the rich and powerful and another for the poor and weak, one standard for the man and another standard for the woman.

I conceive the problems of this nation, as I believe does the courageous President of these United States, as problems of moral right and moral wrong. As individuals let us not hesitate, let us declare honestly where we stand. In the spirit of Lincoln, in his famous Cooper-Institute address, "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

Lincoln's life is a mighty protest against a false aristocracy. We need here in America an American Thackeray to write a new "Book of Snobs," fitly to portray, with Thackeray's pen and Thackeray's power, the aristocracy of wealth — of the newly rich, glorifying itself in what should be a democracy of the poor. How many there are who believe that riches is the greatest prize to be won in the battle of life.

Abraham Lincoln was never rich. Always he belonged to the common people. He was worth but a few thousand dollars when he became president. Who were the rich men of Lincoln's day? Who were the men who ruled the exchanges? Who were the kings of the market places? All are forgotten —

buried in the oblivion of the past. False are the old distinctions of my lords and my ladies. False the idea of the noble born. I am reminded of Lincoln's answer to the Austrian count, who recited his long lineage and noble ancestry and desired a commission in the army. Said Lincoln, "I will see to it that your bearing a title shan't hurt you." It is not how a man is born, of what ancestry and of what parentage, whether he be born patrician or plebeian, in a palace of the capital, or in a log cabin in the woods. Heart and soul and mind make men what they really are. Character distinguishes the true aristocrat. Castellane is one of the noblest names in France. Count or no count, we take his true measure and know him to be not noble, but ignoble. To the true aristocracy of character, the poorest and the humblest may belong.

Lincoln was born the child of poverty. Kings and emperors and czars die and leave no memorial behind, but the whole world treasures the life and reveres the memory of Abraham Lincoln. The world loves the name of Lincoln. As a man he measured more than kings.

For me there is power in the story of Abraham Lincoln. The rude log cabin in old Kentucky of almost a century ago proclaims a message to mankind more powerful than do the palaces of Europe. The historic palaces and historic castles of Europe and of all the Old World are symbolic of glory and splendor that are no more. They are eloquent of royal pomp and royal power. Their message is of despair and decline and death and decay. The little log cabin is symbolic, not of glory nor yet of splendor, eloquent not of pomp nor of power, but it proclaims the message of life and growth, and not of death and decay. It speaks the message of hope to all the millions of the world.

It is a familiar tale, often told. Often quoted are

the thoughts of Lincoln. We may speak them again with new interpretation and proclaim with new emphasis the words of the Gettysburg address, one of the classics of the English tongue. It contains a message to all America, in every generation:

"But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. . . . . It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

The life story of Lincoln renews our faith in democracy. It gives us new trust in the people and in the government of the people. Let us remember his name with honor. His character is an inspiration to us all. He was a great man, strong and tender, yet just and merciful. Entrusted with the supreme power of life and death, he did not abuse his power, he did not fail. How true the tribute of Jefferson Davis, president of the Confederacy, spoken ten years after the war —"Next to the destruction of the Confederacy, the death of Lincoln was the darkest day the South has ever known." Magnificent the tribute of the distinguished English ambassador to America, the Honorable James Bryce — "If American institutions had done nothing else than produce the character of Lincoln, they would have justified their right to be." And our own President Roosevelt, years ago wrote in his "American Ideals"— "Every American is richer by the heritage of the noble deeds and the noble words of Washington and Lincoln.

RELIGIOUS LEADERSHIP IN SOCIAL BETTERMENT

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My thesis is that the forces for the social betterment need the leadership of religious men, and that the proper place for religion is at the head of all the forces making for betterment.

I. RELIGION IS A GREAT SOCIAL FORCE AND MAKES FOR BETTERMENT

1. It would not be difficult to show that essentially religion is a social force, even in its lowest forms. It lifts the individual out of himself, and brings him into relations, more or less clearly apprehended, with his fellow man.

2. One of the most pronounced results of religion is the socialization of life. Man is a religious animal and he is a social animal, and it might not be a difficult task to show that he is the latter, largely because he is the former. It certainly is obvious that the religious advance of mankind is marked by a corresponding social advance. The higher the form of religion the keener becomes the social pressure and the wider becomes the social horizon. If any one is disposed to deny, as I am not, that this socialization of life is due to religion, he must reckon with the obvious fact that the advance in religion has as its chief characteristic the socialization of religion itself.

3. This great social force, religion, makes for betterment. The history of religion is the history of the progress of mankind. It may be, in fact it has been all too often, that in the hands of unscrupulous and designing men, or through the influence of irreligious partners in some unholy alliance, religion has been an

instrument for the injury of men and their debasement. Much has been done in the name of religion, for which it ought not to be held responsible. Its beautiful livery has been a fine disguise for the powers of evil, and sometimes this heaven-born servant of men has itself been seduced from its noble office and prostituted to some ignoble end. Even so, yet these lapses are marked by recoveries, and it remains true that the progress of religion has resulted in the elevation of life to a higher plane and in the increase of its health and treasure.

4. Religion is the most valuable social asset of mankind. Neither in this age nor in any other can there be found a social force more pervasive, more potent, more beneficent than religion. Indeed, it is a defensible, yes, a demonstrable, proposition, that it excels in these respects all other social forces combined, and that society could better dispense with all other forces and their agencies than with religion and its agencies. Even in this day, when there are so many social forces making for betterment, which are so potent and so effective and which are not obviously allied with religion, which are often professedly non-religious, religion still remains a great social power. If it be a decadent power, a spent force, as some would have us believe, then we are witnessing the passing of the mightiest social force men have known and used for their advancement. The best light in the world is going out. I do not so read the signs of the times. Just as in all the great social movements of the world, the great social crises in the history of nations, those that marked the distinct advance of a nation and of mankind were characterized by a revival of the dominance of pure religion, those that marked the relapse and fall of a nation and mankind were characterized by the decay of the power of pure religion, so in this day, the social changes will have the same characterization. If

the light be going out, our society will soon be walking in darkness. But if the light be shining with greater brilliance, as I verily believe it is, then society is to see more clearly than ever before its way to the yet unreached heights toward which it is journeying.

II. THE PRESENT SOCIAL FORCES ARE PREDOMINANTLY RELIGIOUS

1. Many of these forces are confessedly religious. A mere catalogue of the social efforts of the christian churches, not to mention other religious bodies in this country, would occupy more time than we could spare, and, incomplete as it would inevitably be, it would still be so long as to surprise even those who now think they know what the church is doing in this respect. For example:

(1) Note the hundreds of thousands of sermons every Sunday that are by every consideration forces in the interest of social betterment.

(2) Note the many tens of thousands of young people's societies, Sunday schools, men's organizations, women's organizations, for instruction, for training, for relief among the young, the poor, the ignorant.

(3) Note the missionary activities of the church and, in view of Dr. Dennis's *magnum opus*, "Christian Missions and Social Progress," evaluate the influence of the christian church on the social progress of the world.

(4) Note the organization of the church for the distribution of the Bible, the most influential social book yet issued, for work among special classes of men, such as seamen, for promoting great sociological reforms, such as temperance.

(5) Note the hundreds of churches, like St.

George's, St. Bartholomew's, Judson Memorial, and Spring Street churches in New York, that as churches are doing distinctly social service work of a particular type.

(6) Note the fact that in the country, the village, and the small city the church represents and expresses, not only the best, but the sole organized social forces that are making for betterment.

(7) Note the large array of organizations for social betterment, such as the Y. M. C. A., which confess themselves to be preeminently and predominantly religious.

The significance of these facts is that, if you were to withdraw from this land those organized social forces making for betterment that are distinctly religious and are identified with the church, the remaining organized social forces would in the vast majority of our communities be nil, and in the balance of those communities be almost a negligible quantity.

2. The present social forces, organized and unorganized, which are not confessedly religious, are nevertheless indebted to religion for many of their ideals, ideas, and motive power. The fact that the movements for social betterment are to be found in distinctly christian countries, and are found in the most virile form where christianity is most vigorous and produces its best fruit, justifies the statement that these movements are part of the fruit of this religion. The outer edge of our religion's garment, like that of our Master's is charged with power for the healing of men. Few, if any, of the various non-religious organizations and efforts for the relief of the ills of society would have come into being but for the great creative power of our religion, nor could they continue to exist, if the coöperation and financial support of professedly religious men were withdrawn. They are a by-product

of religion and owe to religion what they are and are able to do.

3. The present social unrest is, to a large degree, the product of religious teaching and inspiration.

The leaven of religion works with agitating and transforming power. It may be doubted whether there is any greater unsettling force than religion. Its chief function is to produce a discontent with evil conditions and unrighteous conduct. Illegitimate business, oppression of the poor by the rich, of the weak by the strong, injustices, cruelties, are assailed by religion in its best estate, and they tremble upon their foundations before its assaults. It breathes hope into men that are down that they may rise, men that are beaten that they may win. When once men have heard its voice and caught its vision, they cannot remain satisfied with themselves or their condition. They are restless and their restlessness often overturns conditions that are in the interest of things that ought to be.

This hurried glance at the present state of society shows that, as a matter of fact, the social forces are intershot and dominated by the religious forces.

III. THE SOCIAL FORCES NOW MAKING FOR BETTERMENT WITHOUT RELIGIOUS LEADERSHIP LOSE THEIR EFFICIENCY, AND IN MANY CASES BECOME A MENACE.

1. This is evident when we consider the elements that religion contributes to the social forces.

(1). It contributes the conserving influences that make for stability and order. Many of the social forces are radical and are impatient of the restraint and the love for restraint in the interest of order and law, which religion inculcates. This impatience betrays a basal weakness in even the most serious and earnest

efforts toward social improvement. They quickly run into license and disorder, which make them ineffective. Many a reform movement lies a wreck by the path of history because of this lack of the steadying influence of religion. All social progress to be real and permanent must have this conserving regard for law and order which organized religion supplies.

(2). It contributes sanity. Who that is familiar with movements for reforming the evils of society can doubt that one of their most imminent dangers is to fly the track? This is not surprising in view of the magnitude of the evils and the frightful havoc they are working among men. Who can face up to the evils of intemperance, or the evils of the present industrial system, without feeling that he must hold on to himself or he will surely be rash and hot-headed. Yet, if these evils are to be effectively dealt with, they must be sanely dealt with.

The religion of the Bible supplies this poise and sanity. It teaches those great facts in the unfolding of the divine providence in the affairs of men, which steady us and make us calm in the stress and strain of the conflict. A passion for righteousness may easily pass over into a passionate and ill-considered onslaught against the forces of iniquity. Alas! too often in our hot zeal we beat our breasts against the gates of some brazen iniquity to no purpose, when, if we had been wise as well as earnest we might have captured the stronghold of evil.*

(3). It contributes the element of self-sacrifice. The social forces are, to a large degree, selfish, for their tendencies are toward self-preservation. But there is no more noteworthy lesson of history than the self-

*Dr Shailer Mathews in his most admirable book, "The Church and the Changing Order," calls attention to these two contributions of religion.

destructive power of selfishness in the state or individual. To live to one's self is to die.

Religion, in introducing the principle of self-denial and sacrifice, brings into the social order the one regenerative power that can arrest and correct the destructive forces.

Benjamin Kidd in his "Social Evolution" has forcefully set forth the saving power of self-sacrifice. No social order is safe without it. None can have it in as high degree without religion as with it.

The social forces left to themselves by religion cannot come to their own, but are doomed to the conflict and destruction inevitable to self-centered interests.

IV. THIS RELIGIOUS LEADERSHIP MUST BE WISE LEADERSHIP.

In thus pressing religion's claim for the first place among the social forces, I have not been unmindful of much that might be said on the other side. Much of the opposition to religious leadership in this sphere is due to the mistakes and shortcomings of the representatives of religion. By their folly, their lack of zeal for worthy causes, and their excess of zeal for unworthy ones, they have forfeited their right to leadership. Where they have been eliminated from the social forces that are making for betterment, they have themselves, or their fellow-religionists, largely to blame. I can now make only a few specifications and these in the briefest possible way.

1. Denominationalism may not be always religious.

Denominationalism is divisive. It arrays the friends of religion against each other and opens the door to all sorts of misunderstanding among them, and of them by others. Much of the objection to religious leadership in social service is in reality objection to denom-

inationalism, or, at all events, is due to the existence of denominationalism. It is difficult for church people, to say nothing of non-churchmen, to distinguish between religion and their denomination. This confusion leads the churchman to mistake his church zeal for religious zeal, and the enemy of the church to express his hostility to it in opposition to religion.

2. Religious organizations must be open-eyed to the problem.

Many religious men, either through indolence or a false view concerning the social function of the church, are indifferent to the social problems of the day. The church may not stand aloof from the world's great seething life, and, in a fancied independence, profess exemption from seeking to save society. Social problems are its problems. They are difficult, delicate, imperative. They cannot be passed by and left to one side. They must be courageously faced and frankly dealt with. The church has come to the kingdom for such a time as this. It must not flinch nor fail.

> "To doubt would be disloyalty,
> To falter would be sin."

3. Religious organizations must be open-handed and open-hearted toward other workers in this field.

The intolerance of religionists is as common an error as their independence. They are all too impatient of difference and uncharitable toward dissent, and hence their aloofness from much social work. Churchmen must learn to work with greater unity among themselves and a larger spirit of co-operation with non-churchmen. They must be willing to allow any man to work by their side, even though he does not pronounce their shibboleth or subscribe to their creed. They must be eager to join the tremendous social power of the church with all the other forces of the

community that are making for betterment. Unity, harmony, co-operation, are words to conjure with in this work for the uplift of our fellows. The church should rejoice to be foremost in the chorus of voices that are uttering them. The christian's Master ought to have taught him that he that is not against us is for us, and, under the inspiration of that teaching he ought to be drawing to his aid in the work of salvation all, and there are many, who are willing to help.

4. Religious organizations must be alert to this social service. The church must be on its job. It is a job of tremendous magnitude. It is big, too big for one church or one denomination to manage alone. If the church's doctrine concerning itself is to be accepted, then it serves a most important function toward society. No human interest is beneath its notice, no human concern shall be allowed to drift beyond its love and care. Its very life is for the world of human affairs. It is here to serve and save. It, like its Master, is not to be ministered unto but to minister and to give its life a ransom for many. It is not an end in itself, but a means toward an end.

But this is just what is too often overlooked. In the pitiful rivalry among the churches, and the painful struggle for existence which most of them have to maintain, there is sore peril that the church will forget its high mission, neglect its trust, and expend its fair inheritance upon itself. It must hear the cries of perishing humanity — the children crying for bread, women sobbing under man's slavery, men breathing out hate because of injustice, cruelty and iniquity — it must forget itself and run to their relief. The heavenly Father's children are perishing, and the church must be about its one great task of saving them. It must be more concerned in building up the people, and so it may be indifferent about building up itself. The chief-

taincy of service is, after all, the chieftaincy that the church may most properly covet. This is the preeminence that may most easily become its own and most adorn it.

In conclusion, religious leadership, after all, is dependent upon the wisdom and activity of religious people. Whether religion is to dominate the market, the home, the forum; whether the struggle of men upward from poverty, vice, crime, oppression, adverse conditions, and degrading surroundings, is to be guided and made effective by religion; whether the multitude of social agencies are to be kept sane and serviceable for the highest social welfare through the influence of religion — all depends upon the people who profess religion and believe in its uplifting and saving power.

Further, as religion is a permanent element in man and in society, it will by virtue of its inherent worth and capacity for leadership, hold the first place among the saving forces of the world. There may be periods which mark the ebbing of its power, but they are transient and are certainly to be followed, as they have always been followed, by a flood tide of honor and influence. In its hand are the hidings of power, and it is always certain to come to its own. Its own is the first place in honor, in influence, in efficiency.

THE SOCIAL SETTLEMENT AND THE RELIGIOUS EDUCATION OF THE PEOPLE

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This afternoon we must locate settlement work in the great field of social and fraternal service of which it is a vital part, show the movements in which it had its rise, and whither it is tending.

All recent social discussion begins with the industrial revolution — where the effects that the change from handwork to machinery produced and is still producing on the great institutions of the family, the church, the vocation, and the state become evident.

The Waning of Family Life. The most ancient institution, and the most sacred — the family — had been undergoing a very decided change previous to the industrial revolution, but most pronounced after that period. The movement to the city or mill town, which was the result of that revolution, has tended to produce conditions adverse to the family as an institution for controlling the underlying forces of society. The crowding of people into the tenements and apartment houses has destroyed much of the privacy of family life. The removal of the work of a parent, and often of both parents from the household to the great factory, where they are confined for the greater part of the day, or what is worse the turning of the home into the sweat shop, has destroyed that personal contact between the members of the family, thus breaking down the forces that aim to establish family ties together with the moral training and education of children. The education in letters and morals, nay, even in things domestic and hygienic, has been delegated to the school and settlement. There is to-day a strong tendency towards the transfer of the domestic operations to the restaurant in both poor and rich districts; the washing to the laundry, sewing to the tailors, the pleasant, simple, home amusements have been supplemented by the theatres and music halls, and the personal friendships to the social clubs or the saloon. Thus, the social forces developing from the family have tended to become less and less in proportion to the accumulation of the great material wealth which the industrial revolution has brought us.

The Vocation. Like the family, the vocation has changed from the "helpful" or educational to the servant type of work — the man (including the woman and child worker) has become either a highly specialized machine doing one minute operation with little or no vital social connection with anything else, or what is still worse, an automatic lever working a great machine which in many cases is unintelligible to the operative. The great immigration, the accumulation of wealth in the hands of a few, the introduction of a more highly specialized type of machinery has divorced the consumer from the producer, and the operator from the operative. For many the joys of the work day have become the sorrows of the "long day," and the vocational inspiration of progress has become in many cases a stolid endurance of present conditions without complaint.

The Church. On all sides it is freely admitted that the power of the "old church" is waning despite its brave attempt to come to the succor of the family and even the vocation. Divorced from the new church, the supplementary institutions which are grouped about it keeping it in touch with the social forces of the day, where would it stand? If we question its power to-day, what of to-morrow?

Even *the State*, which in a way seems to have gained in power, if we look closely, has been threatened by the result of the industrial revolution; the great accumulation of wealth in the hands of a few, and the improper use of that wealth.

The changes in the family, vocation, church, and state naturally affect the weaker members of the community first, because they are not free in their time and means for supplementing deficiencies of home and the vocation, or for fully participating in the church or state. The spirit of fraternal love, which is always pres-

ent in society, naturally rouses the stronger to the aid of the weaker, thus resulting in the rise of innumerable institutions, such as missions, refuges, relief agencies, free schools and settlements, etc. What has been the movement in these institutions? Individual effort has always been the starting point for such institutions, and thus, individuals more fortunate than their fellows, in the vicarious spirit, sought to change for the better the prevailing conditions. All were animated by the spirit of the common good, and the desire to better the conditions of their fellow men and to prepare them for a better time to come. They naturally turned to the immediate conditions that confronted them, and sought by personal preaching and tracts to improve the conditions of the less fortunate.

The movement of these institutions, such as moral missions, the Salvation Army, relief societies, reformatories, has been so extended and rapid that it is difficult to define their relation and bearing, one to the other, and with those less well-defined institutions. They have wrought a change in the institution of *the church.* The old historic church, which had been the economic center of the village life during the feudal times, and has been the gathering place for the Puritan town meeting for many years in this country, took on a new lease of life. To its services and prayer meetings, Sunday school, almoners, visitations, fairs and bazaars, and missionary activities for the salvation of other lands, it added new societies for its young men, ladies' auxiliaries, brigades, and clubs for its boys.

The Institutional Church. The institutional church, with its new activities, could hardly be content in the single structure with its white steeple. The needs of the community were uppermost in its mind, and the building was constructed with gymnasium and baths, swimming pools and creches, industrial shops and sew-

ing rooms, and cooking rooms, resident halls, club and billiard rooms within the walls which bounded the sanctuary. A separation in locality followed in many churches in which the activities of the mission or social type were provided, not for the members of the home church, but for an entirely different community, who, paying little or nothing for them, enjoyed the full benefits.

Church House. This separation allowed more fully the social organization of the mission church, including all the neighborhood within its scope, divorcing religion or religious participation from the requisites of active participation in the pleasures and activity of the institution itself. Thus the establishment of the church house as a center of neighborhood activity.

The Settlement. This same spirit for common brotherhood and the common good led to the establishment of another movement, so joined with this of the church house that they cannot be disassociated in their origin. A layman named Toynbee went to live with a priest, struggling with the problems of a London neighborhood, and from their joint work rose the great English settlement movement. This movement extended to the United States, where were founded the University Settlement, Hull House, and other college settlements of the country. These people, animated by the spirit of the church, but without its sanction or support, taking up their abode in the poor neighborhoods, exemplifying the spirit of brotherhood, opened their homes to all their neighbors.

Neighborhood House. The demand becoming greater, accomodation became inadequate in one small house, so several houses were joined together, as one sees them in many settlement buildings to-day. Gradually these structures proved as inadequate as the old church structures to contain the new activities which had been organized.

The Institutional Settlement. The classes and clubs, the university extension lectures, the physical educational requirements of the people, demanded a new type of structure and form of organization. Great buildings were constructed to accomodate activities, gymnasiums, balls, libraries, lecture halls, dance halls, club rooms, industrial plants, legal aid work, dairies, nurseries, hospitals, dormitories, etc. But even these have not been enough to satisfy the needs of the community. The settlements have quietly extended their bounds and activities until they have reached within the walls of the public schools of the district. Once within the precincts of another institution the settlements rebel against paying for the support of work under joint auspices; thus the public school, which has been the residuary legatee of so many other institutions, again began to play the part which has characterized it throughout its history. Those interested in the institutional church, having found their facilities inadequate for the social needs of the neighborhoods, have demanded that the city support their clubs. Likewise the churches carrying on large educational plants look to the city to support and supervise their work. The reply has been that the city itself is conducting this work in the public schools and will be glad to adapt this work still more to the needs of all the people.

The Public School. Early in the struggle to ameliorate conditions, the public school, aided by organizations of the citizens to encourage such work, took upon itself the responsibility for the training of the poor child without remuneration, and slowly through many vicissitudes was organized into one strong institution with a recognized relation to the state and with separate controlling organizations. The mission of the public school seemed definitely confined to the child over

which it had legal control to the fourteenth or the sixteenth year and limited to the producing of social efficiency amongst those members below that age during "school hours."

The Social School in New York City. A new social philosophy, based upon the democratic ideal, has brought about a revolution in the spirit and the aim of the school and at the same time the introduction or what might seem to be foreign to its avowed purpose, social education for old and young covering all the waking hours of the day. The newer social school, as we see it in New York and elsewhere today, with its kindergarten and recitation rooms, club work, gymnastics, recreation center, baths, library, adult public education through lectures, summer schools, roof playgrounds, school gardens, mothers' clubs, probation work, schoolship, shops, kitchens, restaurants, special class for feeble minds and delinquents, dance halls, and even study rooms, is, if you will look carefully, the school with a settlement attachment, duplicating the settlement in all but its personal work, and the church house or parochial school in all but its distinctly religious work. The public school has become an institution which stands as a center for a neighborhood life, having at least as an ideal the family as its definite school unit, and vitalizing most of the forces which are found about it in the neighborhood. Its aim, as the aim of other moral institutions, is that of the common good, but it is more constructive than any other. We may say that a school is a part of the community, organized so that the more mature may aid the less mature to bring themselves as members of the community into greater harmony with their material and spiritual environment. The mission of such a social school is the training of the individuals among its members to go out into other fields of activity, whatever they

may be, and to extend the limits of the common good to all mankind. Thus the New York public school is working out for all classes of all ages, is vitalizing the tenement home, pointing toward the religious life of the church, providing the incentive which the occupations lack on account of the introduction of machinery and modern specialization, and unifying or socializing the man as a member of the state and of the nation.

In the rapid survey of this field, probably in your minds there has arisen the question —what is the religious significance of this social field and how can it be made more religious? It is all religious in a broad sense; but can it be made more so? Many of the social workers are imbued with the spirit of love; they give up home and friends to become a living sacrifice in answer to the command "Follow Me." But in the losing of the life it soon appears that the life has really been found, and life itself has become more abundant. Such neighborhood workers find that they are holding, almost unknown to themselves, a confessional "for the heart that is troubled with many things." The little children are suffered to come, and they are not forbidden, "for of such is the Kingdom of Heaven." Without asking the creed or dogma they teach we may stand in silent awe in the presence of consecrated lives, lives in which there is incarnate to-day the spirit of Jesus Christ — their very presence is religious education.

Such a development in the soul and life of the personal workers must find response in more definite preaching of the message it has to bring. So it is that we find in the social work to-day a growing desire to make more definite the outward and visible expression of this inward conviction. In many communities the familiar rituals or ceremonies of the churches have been found to satisfactorily meet all the needs; in others,

the differing theological doctrines and ceremonial differences have made thoughtful men hesitate before adopting any device to fill the need. In one settlement a fraternal organization has been conducted for some years on such broad lines of brotherhood that no offence possibly could be taken by the ecclesiastical masters and pastors. In another, a Christian theological settlement, there are planned joint ethical services with the Jewish communal house, which is in the same community. But still in many city communities the attempt to inject a formal religious service of no matter what form into the settlement or school life has proved impossible. Into this breach there must come in our larger cities some broad scheme that will meet the emergency. Probably in no city is the situation more complicated than in New York. Fortunate is that city to-day in having assembled at the Hotel Astor a group of representative men, representing all the religious, social, and ethical forces of that great city, and organizing themselves into a so-called Social Ethical League which will fill this breach. Its purpose is "to unite the forces within and without the church in a fellowship of service for the social and ethical betterment of the community." Its work will be two-fold. First, the bringing of the inspired teachers of the country to the platform at Cooper Union and certain of the settlements, or other places of meeting, where large numbers of the people can listen to the addresses and in their turn ask pertinent questions. On these platforms of "mutual lecturing" the speaker as well as the audience will be educated.

Finally, what can we expect from this union of the social and the spiritual? Already the socialism of the day is taking on a spiritual aspect and the church is groping toward a more democratic expression of itself. Can it be that materialistic socialists may see in the

common good the spiritual life of man, and the church discern in the common good the democracy of the church? If the social work of the last quarter-century has done anything to bring about this union — in the Republic of God — it deserves the name of religious education.

THE SOCIAL SERVICE OF COLLEGE STUDENTS FOR CHILDREN

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The sower, the seed, the soil! These are the factors in the social problem. The obvious fact is becoming more fully recognized that it matters little how efficient the sower, or how perfect the seed, there can be no harvest unless environment promotes germination and growth. Likewise, the church is reverting to the simple procedure of its Founder. It is looking at facts; and it has found the earth, the common earth, to be the most hopeful field for experiment. Why not? Listen again to the parable of The Sower. "Behold, the sower went forth to sow. And it came to pass, as he sowed, a part fell by the wayside, and the birds came and devoured it. And another part fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no depth of earth. And when the sun rose, it was scorched; and because it had no root, it withered away. And another part fell among the thorns; and the thorns came up and choked it, and it yielded no fruit. And another part fell into the good ground and yielded fruit that came up and grew, and bore thirty-fold, and sixty-fold, and a hundred-fold."

The teacher had good reason to add: "He that has

ears to hear, let him hear;" for hearers have been slow to learn that He meant to teach that the establishment of the kingdom of God upon earth is conditioned quite as much upon the character of the soil as upon his own efficiency as sower, or upon the inherent worth of his word as truth. In fact both teacher and truth are powerless when the taught are not receptive. "And He was not able to do any miracle there, except that He laid His hands on a few sick people and healed them. And He wondered because of their unbelief."

Jesus always accounted for human unwillingness to accept His message by appeal to facts of environment and training. Some of His hearers were wholly incapable of receiving His words, because their moral sensibilities had been deadened by habitual indifference to moral obligations; others deemed His teaching of little value, because they were pre-occupied by legitimate business and social cares; others could not appreciate the new good promised, because they were chained by conservatism to the good of the past; others judged values in terms of material wealth, and hence could not estimate aright the value of the kingdom; and others were hindered from acquiring poverty of spirit by having acquired pride and haughtiness and self-complacency.

The factor, then, in the religious problem that demands special attention is that which conditions receptivity. Bring the truth to human hearts before experiences have beaten them hard, or have sown deeply anxieties of life and desires for things that profit not. Herein lies the ministry of the home, the primary school, and every institution that deals with child-life. To this problem the church is directing its energies as never before, and in consequence is entering upon the most promising period of its history. To many the simple truism that the rescue of the child is the rescue

of society is coming with the force of a new revelation; and every agency that promises social improvement of conditions where children are gathered will receive support. This is the reason that the Vacation-School movement has won instant recognition. Its methods and aims and results are at once missionary and educative. The children reached are those of foreigners who throng our great commercial and industrial centers.

They will soon affect for good or ill every phase of our national life; and the simple problem is to supply deficiencies in proper home training and to supplement the work of the school and the church. The easy solution is to take advantage of existing favorable conditions, to co-ordinate forces already operative in our social structure.

First, the children are accessible. They throng the streets; they have no place of recreation; they have no employment for hand or brain; they are exuberant; activity of body and mind is a necessity; muscles demand exercise; curiosity craves satisfaction. The children are eager for work or play, or for both.

Second, places for amusement and instruction are procurable. Church buildings are conveniently located in populous centers. Their cool rooms afford shelter from the sickening heat of summer days; they cultivate the æsthetic taste by their cleanliness and furnishings; they are a place of refuge from obscene sights and disgusting odors and blasphemous language of home and street; and they associate ideas of religion with sport and study and work.

Third, the subjects taught are somewhat familiar. The art of reading, acquired in public schools, is applied to literature of a morally uplifting sort; so that taste for the pure and clean is developed. Instruction in drawing, required in day schools, is supplemented in

vacation schools, but directed to sacred places and districts by requiring maps of places associated with incidents in the life of Christ. Voices are trained by singing, but religious and patriotic sentiments are evoked by use of hymns and patriotic airs, and the memory stored with choice devotional and national lyrics. Manual training is also taught, and thus industry and thrift are encouraged and applauded. These schools, then, by their curriculum contribute directly to the moral, intellectual, social, and industrial rescue of our children of foreign parents.

Fourth, competent teachers are available. Colleges and universities have closed the school year. Students are seeking recreation and employment. They are ready for service that promises either or both. They are specially sensitive to the call for social service for they are young men and women of lofty ideals. They have seen the vision of a redeemed earth; their sympathies respond to the cry of need; their heroism urges to self-sacrifice.

Fifth, the method is of highest pedagogical value. The teachers are not instructors in the academic sense, but rather friends. They do not urge pupils to become leaders in politics or finance, or literature; but rather quicken the imagination and incite the will to worthy conduct. Teachers in vacation schools almost unconsciously have the purpose of Arnold of Rugby, who did not think it his duty to impart information merely or qualify men to bear themselves well in a drawing-room, but who did care to call forth the powers of every lad brought under his influence.

Such are the teachers of thousands of our children during the summer months. They have no college traditions to maintain; they have no inducements to display pedantry; they have no temptation to assume the dignity that is supposed to attach to an academic

gown. They meet children in class, in conversation, in play, in visits to homes. The spontaneity of free companionship is everywhere manifest. This is of advantage to the pupils. Teachers are living embodiments of what they teach. They dress neatly and tastefully; they have cultivated manners; they have powers of adaptation; they have both the seriousness and the abandon of college life; they have the balanced outlook of young manhood and young womanhood; they have the enthusiasm of optimism. There is enough of the holiday spirit in the summer's work and also enough of the serious to produce happiest effects on both teacher and pupil. The dress and the manners and the refinement and the mental culture are object lessons to children who need just what the teachers involuntarily impart. The college friend becomes an ideal to the street urchin. In subsequent weeks the most valued treasures the children of the slums will possess will be memories of faces and words and deeds of refined companions of vacation days; and we can safely trust ideals to have effect on character.

Meanwhile, for eight consecutive weeks, for six days of each week, children are being trained by what may be termed the process of substitution. Amusements and sports of vacation schools are substituted for the rowdyism of the street; work and study are substituted for aimlessness; comradeship with cultured men and women takes the place of evil companionship; ideals arising from college atmosphere displace the ideals of the slums. A summer's experience of this sort proves an incalculable enrichment of child-life. The autumn's school days begin with higher aspirations and strengthened wills.

In vacation-school work, as in every altruistic work, to give life is to save it. The reflex effect upon character will be to conserve the evangelistic spirit of theo-

logical students and retain them in the ministry, and also to win for the christian ministry such college students as have not yet chosen life's tasks, but who desire to choose nobly and wisely. It is well known that during under-graduate days too large a proportion of theological students are diverted from pastoral service. The reason is not far to seek. They enter college with real sincerity of purpose, but the associations of home-church life are no longer available. Intellectualism is substituted for evangelistic activity. Investigation of second causes tends to drive the first cause back into the darkness of the absolute; the daily recurring duties of the study and the innocent sports of the campus and the gymnasium are of chief interest; the religious activities of College Christian Associations are not of a nature to produce evangelistic enthusiasm. Then, too, vacation days come, with the necessity of earning money to re-enter school the ensuing year. Naturally, the student seeks the most lucrative employment, and he finds it in secular affairs. The summer months are spent in self-centered interests. Thus four consecutive years are passed. It is not strange that distinctively religious impulses have become increasingly infrequent, and that early christian enthusiasm has waned, and that the evangelistic work has lost its zest. It is not strange that at the close of four years of continuous application to purely intellectual and commercial pursuits many morally earnest theological students seriously question their fitness for the work they had chosen. Nor is it strange that equally morally earnest college students, having had no opportunity of experiencing the joy of social service, find no response to the world's call for teachers and preachers. The church will economize in money and men, and increase the number of its efficient workers, when it provides distinctively religious work for its

college men and women during the summer months. This method will test the efficiency of aspirants for the ministry; will give them practical experience during school life; will break the monotony of purely secular work for four consecutive years by providing opportunities of feeling the joy of christian work in social service; and will guarantee them the money needed for completing their education in college and university.

The summer vacation schools, then, may be used to provide for several ends concurrently. Children most in need will acquire what they most need; some college students will be retained in the ministry, and others recruited for its service; students of independent spirit will find the means of completing education without feeling the humiliation of accepting beneficiary aid; and a healthier moral tone will be imparted to relations existing between education societies and their beneficiaries.

This new opportunity for social service may well be made the occasion for the establishment of scholarships in educational institutions for the benefit of students who volunteer to teach in the summer vacation schools that are being opened in many of our large cities.

THE PLACE OF THE RELIGIOUS EDUCATION ASSOCIATION IN THE LIFE OF THE NATION

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What is "the life of the nation?" Not our broad acres, our mines and marts, or the whirling wheels of manufactures and commerce, but rather the human strivings that express themselves in our national institutions. The national life is to be looked for not

even in what the nation has accomplished, but in the characteristic aspirations of its history.

What is our characteristic aspiration as a nation? Is it not democracy, that ideal vision of the final worth of the individual, of opportunity for all, of the dignity of honest toil, of the coöperation of all as brothers? From this platform our nation has been spoken of as an industrial democracy. Let no idealist shrink from such a description of his people. For what notion of national life could be finer than that all our citizens should by their own industry contribute each his share to the common good? Democracy means that a man shall earn a living, and not live parasitically upon society by means of special privilege. Democracy stands for man himself as the final political and social consideration, and this implies that the wealth of the nation consists in the good character and happiness of the people. The democratic aspiration, therefore, is a moral aspiration, however slow it may be to realize its own inner meaning.

As far as American religion has a special character of its own — and I believe it has a very special character — democracy is the mark of it. We are striving after a democratic God. A conception of God that satisfied feudal society cannot meet the needs of a modern industrial commonwealth; nor can our needs be met as long as we think the divine in terms of monarchy or empire. Hence it is that we Americans are asking whether a revelation of God cannot be found in the ordinary things of the common day of the common man; whether the authority of Almighty God cannot be expressed in terms of the same common good that commands our social conscience; and whether the democratic standard that demands that a man earn a living does not truly reproduce the conception of Jesus when he said, "My Father worketh even until now, and I work."

The Religious Education Association is an expression of the moral and religious aspirations of democracy. We are democratic in our membership. We have no fences to keep men out, but we invite all who desire to promote moral and religious education to join us without regard to ecclesiastical or other differences. We are not an association for the élite of the religious or the educational world; the layman sits by the clergyman, the humblest Sunday-school teacher by the university president.

We are democratic also in our aims. We desire to promote religious and moral education for the whole people. We strive to bring to the privileged and the neglected alike the best results of human experience in home training, in moral training in the state schools, and in Sunday-school training. We hold that every child in this democracy is entitled to opportunity and help for an unobstructed moral development. We believe that God is the God of childhood as of manhood, and that the normal development of the child is a development in the realization of God. We would also help men to find God in the common occupations of life, and thereby to purge and glorify our industrialism.

EDUCATION THROUGH SOCIAL SERVICE

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I like my topic immensely — the education of Christian young people through social service. There is enough spiritual dynamite wrapped up in that little package to turn the present order of society upside down. Fill the heart of Young America with the precepts of Jesus Christ and then turn them loose into the

world, the real world, to do service, real service, (and not simply to hold services), and within a generation much of the machinery of our boasted modern society would be relegated to the scrap-heap where it belongs. It would be pushed aside to make way for a better order of things.

The scrap-heap has been the making of American commerce and industry. The business man swiftly consigns antiquated methods and machinery to the junk-pile. In religion and politics it is different. We want to do as our fathers did. That is what is the matter with us. Unless the Christian young people of the coming generation do better than their fathers have done in some things, then other young people now coming to maturity will do worse than their fathers did, a thousand times over.

My topic is not only vital and sweeping; it is sound in its philosophy. Education *through* social service; that reminds you at once of the modern dictum — "learn to do by doing." And this modern educational method, which emphasizes the culture and discipline as well as the utility of the vocational training, finds its counterpart in the ancient promise: "If any man will do his will, he shall know of the doctrine." By the means of persistent and generous social service along modern lines (in which the fathers were not trained) the young people of to-day will see truth that was hidden from their elders.

Now what do we mean by "social service" the doing of which is to train, instruct, and discipline our Christian young people? It would be hard to find a word to-day that is more confusing to most people than this same word "social." The shades of meaning that people attach to it vary all the way from socialism and anarchy to a pink tea and an oyster supper. Our meaning occupies a middle ground. By social service

we mean any effort made to improve the condition of society. It reaches all the way from presonal hand-to-hand work with an individual for the betterment of society to vehement denunciation of injustice and oppression in high places.

Not only is a part of the education of young people to come through social service; not only are they in thorough sympathy with this broader and stronger interpretation of the Christian life, but in an almost unparalleled manner the field is white for their harvesting. Never was there greater demand for genuine social service; never were the doors flung wider open to all who choose to enter; never were there so many accepted avenues of service; never were the ministrations of the laymen — the common man and woman — more acceptable.

It is a great thing to be a young man or young woman in this day and generation. Christian Endeavor and kindred organizations have done an amazing amount of work in training young people for the serious side of life. Organized religion is undergoing, quietly but rapidly, vast changes. Society at large, the world over, is threatened with upheaval, through the tremendous force exerted by the lower classes pressing up from beneath. Christianity has by no means lost its leavening power — when applied. When the present generation of young people, now in training through social service, come to their full powers, it will be said again as of old: "They that have turned the world upside down have come hither." It is easy to see that this education of the young people through social service is of the greatest importance. They will control the destinies of the church in the next generation. And as Charles Stelzle, the labor-leader of the Presbyterian Church, has so well said, all up and down this country, it remains to be seen whether the labor movement

captures the church or the church captures the labor movement. It all depends perhaps upon the origin of the next great prophet of the people, whether he springs from that laboring class which has cast the church aside, or whether he springs from out of the bosom of the church itself. Maybe the church has him in training now. If so, he must be much in social service.

So much for the importance of, necessity and opportunity for, social service by the young people. In the development of our topic, the next logical step brings us face to face with the great American question, How?"

It is not difficult to know where to begin. For unless you are a hermit, or a family without neighbors of any sort, you will begin right at home, in your own door-yard so to speak. Certainly your first duty is to your own neighborhood or community.

But before you cross the threshhold of your own home on the errand of social service, I would ask you to take a word of counsel, broad, and strong, and far-reaching. I would be willing to give my life, if I could write just seventy-nine words on the tablets of the heart of every consecrated young man in America. They are the words of Abraham Lincoln:

"I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong-doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong." That is a trustworthy political chart as well as a reliable social compass.

Those noble words lead me straight to my first suggestion for social work close at hand. Join your village improvement society, whatever be its name. I live

in a section of a great city that has been described as a city wilderness, but we have a vigorous, though young, improvement society for that district and I am in it heart and soul. If your community hasn't an organization of that sort, make one, unless your neighborhood cannot be improved, in which case it ought to be translated at once. The mere social contact of otherwise diverse elements in such an organization is alone worth all it costs. Such contact with life is invaluable in moulding the natures of young men and women.

Temperance work in both its political and personal aspects affords another wide-open door for social service in almost every community. On the political side you can work either for no-license and prohibition or for a strict enforcement of the liquor laws. On the personal side you can work for total abstinence and join in the rescue of the drunkard. The evil of the saloon will never be done away with until more people learn by direct observation its devilish ways.

There are the sick and the needy and the unfortunate in private homes and in public institutions who need the helping hand, the sympathetic word, the fragrant flower. I do not mean just those of your own church; that is family service. I mean whoever is most needy; that is social service. Neither do I mean a call in which you minister to the spiritual need specifically. I mean those to whom you carry, so to speak, a cup of cold water, as to one in need, without thought of administering religious instruction.

Are you near a sea-port or other great water-way or in the vicinity of an army barracks? Right there is a great opportunity for social service, in a multitude of ways that will suggest themselves to any eager mind.

How about the men and women in jails and prisons and almshouses? I have a neighbor who is literally squandering his life away, his money, his time, his

strength, in a passionate devotion to the "down-and-out" class, as he calls them. He goes to the jails and talks to the men like a brother. They come to him when they are released and he goes hungry himself to give them a meal and nearly runs his legs off to find work for them. And he does it for absolutely nothing — nothing but the love of it. That is SOCIAL SERVICE, written in capital letters.

Now, perhaps you are saying: can young people do all these things? Let me say to you that thousands of them are doing it to-day. They have been given the motive and have learned the methods in the Christian Endeavor movement which to-day has its branches among the sailors and the soldiers, in the army and the navy, in the jails and prisons, down in the rescue missions as well as in sixty-odd thousand church centres scattered all over the globe in every country where the missionaries of the cross have penetrated.

And what would you say concerning the labor unions? It is true that the working men have largely turned a deaf ear to the church. Shall we then turn blind eyes toward them? Can we afford to forget all about them because they have not taken kindly to our mode of church? Shall not the abominations of child-labor stir us to action? Shall not insufficient wages or wretched hygienic conditions move us to pity, even if our meats are not endangered? How can we feel these things or do righteously by them, unless we know the facts? Cannot our young men and women eager for social service keep us in touch at first hand with these situations? Or must we wait for an explosion with danger to our own comfort or health before we become really interested and concerned?

The United Society of Christian Endeavor has recently organized a Patriot's League which affords another magnificent opportunity for all young men and

women of the higher type of ability, whether Christian Endeavorers or not. It is the purpose of this league to develop in every community a band of young people who will devote themselves to a definite and practical study of citizenship, and at the same time hold themselves in readiness for prompt and vigorous action whenever opportunities present themselves. There is an almost limitless field of work in this direction alone.

Has that great flood of immigration, the greatest movement of the people known in history, come to your doors as yet? Not only are some of our great cities being transformed by this new tide of life, but many a country town also is being inundated. These people are of every race and creed. Is our duty done when we have sought to win them to our own special sect? Is there not given us here an immense field for social service?

In New York City there is a Sunday evening meeting for these people at Cooper Union which interests alike all races and creeds. It deals with fundamental, moral, and spiritual truths that appeal to every sincere and honest heart. We are about to start a similiar series of Sunday evening meetings in Boston. Only by seeking to serve these people will we ever understand them. Close contact with them in personal ways is a great eradicator of prejudices. This is another very wide-open door of social service for our young people to enter.

Although there are many other channels for social service open to young people I will take time to mention but one more. This way is so simple and so comprehensive that I wonder it had not been tried before. But in so far as I know it is of recent origin. Briefly, it is this:

A men's Bible class in the Calvary Baptist Church of Albany gave the young people's society in that church a dollar a week for city missionary and phil-

anthropic work, provided only, that a different member of the society should each week take that dollar, and himself, or herself, search out some needy child in the city and minister to it and report back to the society how the money had been used. I doubt if Solomon himself could have devised a diviner way of spending a dollar bill. It is more than twice blessed for it not only brings a blessing to that men's Bible class, to the child who receives the help, and to the young people's society that listens to the report each week, but it also gives the members of that society an individual and ideal training in social service. It would be easy to point out in detail the advantages of such a training to any young person, for the more you consider the plan the richer it appears in possibilities. Under this training the young missionary learns to recognize need and to minister to it wherever she finds it without thought of any returning benefit to her or her society or church. Surely in thus giving "a cup of cold water to one of his little ones" they were honoring the Lord of life.

THE CHRISTIAN ASPECTS OF PERSONAL AND COMMUNITY HYGIENE

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Ruskin has said that man's chief concern is to know himself and the existing state of things in which he finds himself; to be happy in himself and in the existing state of things in which he finds himself, and to change himself and the existing state of things in which he finds himself.

If we will accept Ruskin's definition of life and inject into it the Christian motive we find a very good

definition of what it means to be a Christian man in this age.

The Christian religion involves at least three things: to know God and worship him with personal adoration and praise; to live a victorious, self-conquered life by overcoming all sin and weakness, and to promote righteousness and goodwill among men.

In other words it involves a life of subjection to God, a life of mastery over self, a life of service to men. A man is a complete well-rounded Christian only as he assumes these three relationships. He cannot be faithful in any one and neglect the others. In answer to those who lived this latter kind of religion Jesus answered: "I never knew you."

Now, this three-fold relation is not through some specific, specialized, supernatural way, but through normal and natural ways. It is not only supernatural but natural. It does not involve the consecration of some of life's energies, but all of them.

With reference to mastery over self, this is not purely psychological but physiological as well. Religion is not a part of a man's self but all of himself. All the physical processes of life are involved as well as the psychical.

While man is eternally spiritual he is at least temporarily physical. He is fundamentally and primarily spiritual—his real world is the thought world, the spiritual world, but his mental life and his spiritual life are expressed by means of physical processes. Just as the human being evolves from an infinitesimal cell of physical matter into a living soul, so the spiritual and mental processes develop from the purely physical into the psychic. A man's mental and spiritual processes are constantly colored by the character of his physiological functioning and are constantly modified by his physical states.

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Too frequently we have forgotten this and spiritual fires have been stifled because the drafts have been choked by pathological physical debris. This is what Hall refers to when he speaks of the pathology of the religious life. The laws of God are written on tables of flesh as well as tables of stone. We are admonished to worship God not only with all our heart and mind, but as well with all our strength. We are told to be holy, but holiness is wholeness. The sins of the fathers are visited upon the sons unto the third and fourth generations it is true, but these are largely inherited through physical characteristics. It involves organic function and neuro-muscular instability.

Why do men, frequently of great spiritual power, fall in sin? Why do we find, so often among men noted for their spiritual fervor and allegiance to orthodoxy, moral obliquities? How can we explain morbidity and melancholia among men whose faith in an omniscient God should spring up within them a well of never-diminishing optimism? Why do men supreme in devotion to God give way to physical appetites? Why are they cross and peevish and irritable and pessimistic? Simply this, they have been converted psychologically but not physiologically. Theirs has been an experience of ectasy but not of euphoria.

Sin and temptation in many lives are such because of physical ills and abnormalities rather than inherent and Adamic depravity. Many men are "carrying on their morals what they should carry on their muscles." Men are having real and serious spiritual battles simply because of physical weaknesses. "Few realize what physical vigor is in man or woman, or how dangerously near weakness often is to wickedness, how impossible healthful energy of will is without strong muscles which are its organ, or how endurance and self-control, no less than great achievement, depend on muscle habits."

LINCOLN BIBLE INSTITUTE

There are men who are losing spiritual battles simply because they are physically fatigued. Fatigue destroys will power. It dulls the reflexes. It poisons the blood and lowers the vitality of all physical functioning. It weakens inhibition and self-control. As Gulick pertinently says: "When a man is exhausted he finds it difficult to be patient. His self-control is at a low ebb. The smallest annoyances are enough to make him lose his temper. . . . . Many temptations are harder to resist when a man is fatigued. His moral sense is dulled. He loses the vividness between right and wrong, honesty and dishonesty. . . . .Bodily vigor is a moral agent. It enables us to live on higher levels, to keep up to the top of our achievement." This explains, does it not, the inconsistencies of many of our deeply spiritual friends?

Pathologic conditions create abnormal appetites. Poor diet leads to alcholism. Overeating dulls mentality and depresses ardor. Abounding health gives the possessor the consciousness of power, the willingness to dare, to be, to overcome.

The close relation between the psychic and the physical is illustrated perhaps in the following: If a right-handed man is paralyzed on the right side he loses the power of speech. If a left-handed man is paralyzed on the left side, he loses the power of speech If, however, a right-handed man is paralyzed on the left side he does not lose the power to speak, and vice versa. This indicates that the speech center and what we may term the volitional center of the brain are located in the same hemisphere. Speech is one of the later acquisitions of the human race. Before people had a spoken language they communicated with each other by means of gesture. Finally words and sounds accompanied gesture. Speech developed in company with muscular movement. Their centers in the brain

area consequently became closely associated. Thus speech and the hand became physiologically related. It was the psychic growing out of and a part of the physiologic, each interacting upon the other.*

Let us push the relation a little farther. Stanley Hall is responsible for the expression "We think in terms of muscular movement more or less remote." That is, thought and emotion are expressed through physical activity. When a man is in a rage we know it by his muscular expression. He corrugates his brow, clenches his hands, sets his jaws, and stiffens his muscles. His heart beats faster and his respirations are more rapid. If we were to smooth out the brow and relax the tense muscles how much of the emotion would be left? I am sure considerable of the rage would be gone for the muscles involved are a part of the emotive apparatus. They either intensify or inhibit the psychic impulse. The man who has good, well-toned, self-controlled muscles, all other things being equal will have the richer, best controlled psychic experience. It is the flabby men who go to pieces, who fly in a rage, who go to the bad. The criminal and delinquent classes are deficient in stature and characteristically undernourished, underfed and underdeveloped.

Of a class of 150 backward children in the New York public schools 100 per cent were physically defective. These children were bad, truant and mentally subnormal. Glasses were fitted to 30 per cent of them who had defective vision. From the rest diseased tonsils were removed and adenoid vegetations taken from their throats. Within a short period these children heretofore abnormal mentally, physically and morally, showed a marked regeneration and almost without exception became mentally normal, obedient, and law

*Brain and Personality — Hanna Thompson.

abiding. Physical defects had caused their truancy, their moral obliquity and their mental dullness.

Religious education cannot neglect the necessity of saving body as well as soul. "The ideals of religion need a regenerated somatic organism with which to serve Jesus Christ. Religious motives must be reinforced by those of the new hygiene which strive for a new wholesome holiness and would purify the body as the temple of the Holy Ghost. . . . . In this way we shall have a strong, well-knit soul texture, made up of volitions and ideas like warp and woof. Mind and will will be so compactly organized that all their forces can be brought to a single point. Each concept or purpose will call up those related to it and once strongly set towards its object, the soul will find itself borne along by unexpected forces." †

The great strain of modern business life makes it necessary that men take thought of their physical needs. Restriction of physical activity supplemented by increased demands upon the nervous system are playing havoc with men's bodies and characters. It is a truism that health comes in through the muscles and flies out through the nerves. Organic vigor depends upon muscle activity. The only means by which heart and lungs, liver and kidneys and the organs of the body can be invigorated is through vigorous contraction of the large muscles of the body. We are just beginning to realize the importance of this. While there has been a decrease of from 15 to 35 per cent in the death rate from the so-called communicable diseases there has been an increase of from 5 to 15 per cent in the organic diseases, such as diseases of the heart, digestion and kidneys. Bright's disease, a disease of the kidneys, has increased alarmingly. Last year the death rate in New York state increased 6 per cent from this disease,

† Stanley Hall.

which is largely due to muscular inactivity and errors in diet. Recent researches have proven that most men are eating too much and particularly of some foods known as the proteids found in the meats principally. The absorption and elimination of these products throw considerable work upon the heart, lungs and kidneys, and where ignorance exists disease ensues.

Few agencies are teaching personal hygiene. The schools as yet are negligent. The teaching of these subjects must be undertaken as they are so vital to successsful living. In such teaching the Young Men's Christian Association can be the pioneer and have a large share. The trend of physical training in the Young Men's Christian Association is changing. It is concerned not primarily in teaching men to exercise, but in teaching men to live and as a part of this training, courses in personal hygiene should be taught that men may know what changes occur in their physical economy as they exercise and how to adjust their physical habits so as to live at the highest level of mental and spiritual efficiency.

COMMUNITY HYGIENE

Some of us believe that when the apostle John speaks of the new city coming down from God out of heaven he refers to the time when our cities shall be perfectly governed and when sanitary science shall have so far progressed that literally there shall be no death nor dying. To-day this is far from true of our cities, and they are likened to biological furnaces, burning up vitality, destroying weak babies, and proving great pestilential hot-houses

There is no worthier cause that the association can undertake than to educate its members in the subject of public hygiene and to enlist them in intelligent

effort to make the city a healthful place in which to live.

"Sanitary science is knit up with the life-history of every nation and enters largely into the history of civilization. It figures largely in the Mosaic code of the Jewish race and its instructions and preventive measures as exemplified in that code have accounted for the greater comparative longevity of the Jews, for their extraordinary immunity from the recurring epidemics of the middle ages. Nations have been swept out of existence because of lack of public hygiene. The Greeks were a great nation for encouraging physical training, but they were unconcerned with reference to their manner of living and housing and the care of the sick and attributed the great epidemics which swept over them as visitations of angry gods." Is there not danger that in the Young Men's Christian Association we make the same mistake? Is there not incongruity in our teaching if we do not include the personal living and the communal life of our constituency in their relation to health?

It is, to say the least, a sobering reflection that over one-third of all the men who die between the ages of twenty and thirty die from a preventable disease; that 56,770 persons died of tuberculosis in the United States last year; that one-tenth of all the deaths are due to this cause; that the United States has three times as high a death rate of typhoid fever as England and Wales, and that thousands of babies die before reaching the age of five years. This high death rate is due to faulty public measures. Typhoid is largely due to a polluted water supply caused in main by an imperfect sewerage system. The terrible infant mortality, which is the shame of this nation, is due largely to poor milk. Pasteurized milk reduces the death rate greatly. Tuberculosis, the white plague of America, is cultured

and propagated by imperfect street cleaning and poor housing.

Thirty-eight different kinds of dust charge the air in the different industries, thirty-one of which are poisonous, and yet the workers breathe them, and this class of workers shows the highest death rate of all diseases of any group. It is said that 500,000 lives are sacrificed annually in our industries because life-saving apparatus is not provided and humane treatment accorded the industrial worker.

Child labor and the sweatshop, with all their physical and moral inquisition, add to the moral and physical degeneracy of the people of our cities. As some one has said, Herod is upon the throne, not a personal Herod, but the Herod of greed and ignorance who is slaying our babes and the first born of our homes.

Sanitary science has made great advances. The causes of disease have been discovered. The microbic theory of disease, discovered by Pasteur and Koch, has revolutionized our methods of fighting disease and staying epidemics. The later discovery that some forms of disease are conveyed by insects and rodents, such as malaria and yellow fever by mosquitoes, and the bubonic plague by rats, have provided a knowledge which only need the united efforts of public officials and the common people to make them practically unknown diseases. Boards of health and philanthropic institutions have done much to reduce the death rate. Tuberculosis alone in New York City was reduced forty per cent in twenty years. With the intelligent support of the citizens wonderful results could be accomplished.

There are two reasons why the Young Men's Christian Association should teach community hygiene:

1. *The greatest need of the association is democracy.* The membership is based upon selfish lines. Men come for what they can get rather than for what

they can be or do. Joining the association does not mean enlisting with others in a great endeavor to help others. What is needed is the injection into the membership of an altruistic purpose. Public hygiene provides such a purpose. It involves their education in public needs. It enlists them in an endeavor to promote health and happiness, remove sickness and sorrow, provide comfort and well-being, ward off danger and death, feed the hungry, clothe the naked, care for the sick, and promote more favorable conditions for the promotion of the Kingdom of God. It enlarges the scope of Christian service and provides an opportunity of pressing into service those young men who hitherto have been unrelated to the prosecution of Christian work. Hence such work will react favorably upon the association itself.

2. *It provides an opportunity for the association to become a factor in civic righteousness*, by educating young men with reference to the needs of the city and thus promoting their enlistment in service for the securing of better living and working conditions through public utilities.

To facilitate such instruction I am preparing a series of studies in personal and public hygiene. In these studies, which I am presenting at the request of the committee, I have endeavored to make them (1) short — there are but fifteen lessons in personal hygiene and twelve in community hygiene. More men will enroll for a short course than for a long one and large numbers of men are desired. (2) The courses are non-technical. Practically no anatomy or physiology is taught. An endeavor is made to relate the teaching to the men's present needs and to tell them how to meet them so as to alter living habits. We desire to relate the studies to life, to teach men to live hygienically and thus to make for efficiency. The knowledge on

the part of men in the simplest matters pertaining to personal hygiene is greatly limited and frequently fallacious.

The plan followed in each lesson is to make a number of statements which are most important in reference to the subject and frequently to make some personal application. Two text books are used, namely, "The Human Mechanism," by Hough and Sedgwick, and the "Efficient Life," by Gulick. The former is used as the text book chiefly and the latter for popular reading on the subject. Additional references are given for more complete study of each topic for the teacher of the course or advanced students. The text books cost $2.00 and $1.20 respectively. A smaller edition of the first text book can be used. This can be secured for $1.00. The books for extended reading vary in cost and their use is optional.

The course in personal hygiene involves one lesson each in the following subjects: Exercise, bathing, sleep and rest, fatigue, diet, constipation, treatment of colds, care of the teeth, care of nose, throat, and ear, hygiene of the feet, use of stimulants and drugs, hygiene of the eye, states of mind, and states of body. One study on sexual hygiene is added, as, being inserted as a part of a general course in personal hygiene, it represents a logical and pedagogical method of teaching the subject.

The course in community hygiene consists of the following subjects: Infectious diseases and their prevention, a study of some specific diseases and their transmission, hygiene of occupation, hygiene of traveling, adulteration of foods, air and its impurities, public disposal of garbage, ashes, and rubbish, disposal of sewage, the public water supply, public playgrounds, street cleaning, boards of health.

The arrangement of this course is attended with

considerable difficulty as there is so little available material. The text books are very limited in their discussion of the topics and do not include all the topics desired. "The Human Mechanism," by Hough and Sedgwick, is used, also "Town and City," by Jewett, and "Manual of Hygiene and Sanitary Science," by Wilson. The first mentioned is scant in material and the second is too elementary for men, though suggestive. The third costs $3.50, but is very complete. A splendid book on the subject is "Practical Hygiene," by Dr. Harrington, cost $4.25 net.

In teaching this course the club idea is suggested, and it is advised that wherever possible the city official in charge of the public utility referred to be invited to address the class following the regular study, and that a quiz be held following the address.

Practical questions are appended to each lesson, such as: What methods are used with reference to street cleaning in your city? How is it controlled? Are the methods efficient? What are the needs? What can you do about it? The studies throughout are so arranged as to develop action.

THE MORAL TRAINING OF THE NEW AMERICANS

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This paper is intended to make clear just three things:

1. What the forces are which are now at work;
2. Places where enlarged effort is needed;
3. Methods of arousing public opinion.

I. THE FORCES NOW AT WORK

The American public school is the greatest single force in assimilating foreigners. It is assuredly a great force in affecting their moral character as well as their mental life; even although definite instruction in morals and religion be excluded. The personality and the high character of most of the teachers, the atmosphere and spirit of the schools, their neatness, order, discipline, and in recent years the attractiveness of the schoolrooms, as well as the illustrations of local self-government which the schools afford, all combine to make them a great formative influence during the plastic years of character-building.

Yet how many of their pupils succumb to morally destructive influences of various kinds! To make the schools more effective in moral training, there is need of a reintroduction of teaching concerning the fundamental virtues and laws of character; and, if possible, of suggestive, undogmatic teaching of fundamental religious convictions. We must concern ourselves here more particularly with those forms of training, outside of the ordinary schools, which are definitely and explicitly directed to the ends of moral development.

First of all, we find adaptations of several features of our public-school system, applied for the benefit of newcomers to our country, or of their children.

The kindergarten has been long recognized and utilized as a moral agency. For the children of the very poor, it supplies many influences (among them those of kindness and courtesy, fairness and honesty) that are lacking at home. Free kindergartens gather in many of the immigrant children. Bohemian churches in Baltimore fill their Sunday-school rooms with happy children on week-day mornings. The settle-

ments and the institutional churches are also using this method of early moral influence.

The night schools are an especially important adjunct of the public-school system, for they serve the needs of adult immigrants in getting adjusted to our ways and receiving the stimulus of our civilization. Sometimes the town, sometimes the church, and sometimes the Y.M.C.A. takes the lead in starting these. In Natick, Mass., about thirty or forty foreigners, mostly Albanians, were gathered into evening classes at one of the churches and taught by church people on two evenings weekly. The next year the town followed suit and provided four evenings a week of instruction for about four months which benefited between 80 and 100 foreigners, mostly the younger men. In Wellesley, Mass., the Congregational Church is conducting evening classes for Italians. In these and hundreds of other similar cases the motive of Christian helpfulness is so strong that the work becomes essentially one of Christian character-building, or moral training in its highest sense.

This same is true to a large degree of the "*Labor Camp Schools*" started among the Italians of New York and New Jersey by the "Society for Italian Immigrants." Look into the reports of Miss Moore's work and you find it one of the most valuable moral agencies, greatly appreciated by the eager and willing laborers. This, too, has been taken up by the state of Pennsylvania. If time permitted I should speak fully of vacation schools, city playgrounds, fresh-air charities (including the country week, boys' camps in summer and floating hospitals) and the admirable work of many hundreds of district visiting nurses. All these, with many other philanthropies, are a great power for good among the incoming millions.

I must say a word further about the influence exerted by *Children's Aid Societies and Boys' Clubs*.

In Boston, Lincoln House furnishes a conspicuous example of successful settlement work for boys. From Lincoln House and from the Newsboys' Clubs in Boston, from the Methodist Settlement on Hull Street, which centers in a medical mission, young men have been started on a career which led them through Harvard College into professional service for their own peoples — Irish, Hebrew, Italian or Polish. Such instances might be matched from the story of South End House, Denison House, Hale House and Willard House in Boston and from scores of similar settlements in other cities.

These, of course, are sporadic cases, yet they illustrate the moral effect that is being made in thousands of quarters upon scores of thousands of immigrants. Nevertheless, it remains true that the masses, such as New York's 750,000 Jews and 450,000 Italians, the 100,000 Bohemians of Chicago, and the like, can only be adequately cared for by working upon the next generation. Their children must be influenced *en masse* by movements of much wider scope.

Some Sunday schools are giving moral and religious instruction on this larger scale. Great institutional churches, such as St. George's and St. Bartholomew's in New York, Dr. Scudder's in Jersey City, Bethany Sunday school and Grace Temple in Philadelphia, Halsted Street Institutional Church (Methodist) in Chicago, and others like them are doing broad and far-reaching work.

As for the ordinary down-town churches, they have been in the past largely deserted by pastors and workers in the summer season, and their doors closed much of the time. A new plan which is proving most successful was begun under Baptist auspices and is now receiving much wider application in the churches of the country under the direction of Rev. Robert Boville.

I refer to the *Vacation Bible Schools** of New York, Philadelphia, Buffalo, Providence and other cities. Some of the best of our college students are here brought into contact with some of the most needy of the children of the tenements. The days of running wild in summer are turned into a most profitable kind of moral training, without that sort of pressure which numbers and grades create during the regular school terms. One hour each morning is taken up with songs, Bible stories, and moral teaching by illustrations. Another hour of the short session is devoted to industrial work, and in some cities the afternoon plays of the children are supervised by the teachers.

Time forbids anything more than a mention of correspondence schools, free public-lecture courses, and the new plans of the Y.M.C.A. for aiding immigrant young men, on their way here and upon their first arrival.

This series of agencies includes a mighty army of workers for the best moral training of the new Americans. It is dependent upon private support, for the most part, but works with the public institutions, both stimulating them and being stimulated by them to better efforts.

PLACES WHERE NEW STRENGTH IS NEEDED

It is plain that a great expansion of night-school work is needed for the sake of moral influence upon foreigners. Prof. Prince of Columbia called attention a year ago† to the fact that in New Jersey in 1900, out of 86,658 illiterate people, 59,307 were of foreign birth. The night schools and camp schools seem to be the

* See "Religious Education," June, 1907; also paper by Prof. Milton G. Evans, p. 84, in this volume.

† Charities and Commons, Issue of Feb. 16, 1907.

only part of our public-school system which can render effective help to the adult immigrants, although public-lecture courses and "educational centres" are of some service. When dealing with adults the aim of civic instruction, in the rights and duties of citizenship and the true principles of our democracy, is naturally brought to the front.

The Cooper Union of New York City, the People's Institute of Newark, the Wells Memorial of Boston, are types of private institutions which exert large moral influence. They need to be multiplied and enlarged.

The trades unions are a tremendous influence for better or worse; usually, I believe, for the better over the foreigners. It is therefore a most encouraging sign that in several leading denominations, the Conferences of Ministers and Central Labor Unions are sending "fraternal delegates" to each other's meetings. Under the leadership of Rev. Charles Stelzle, of the Presbyterian Department of Church and Labor, this move toward better mutual understanding, and sympathy in moral issues, seems to be gaining headway. The unions, when working for conciliation and for adherence to contract, as well as for higher wages, become a most potent agency of moral training.*

There are other unsectarian efforts being made to foster a more definitely Christian purpose among the men of the unions,-- such as shop-meetings at the noon hour, reading and lodging rooms, supplied by the railroads and the Industrial Y.M.C.A's. These are thoroughly worthy of larger support and they need it. If all the Goulds were Helen Goulds and all the Hazen Hydes were men of the Stokes and Peabody sort, new financial strength would be forthcoming in the places where it is most needed.

* See "The Slav Invasion," by F. D. Warne.

But the world does move, often faster than we give it credit for doing; another waymark of its moral orbit is to be seen in the new attitude toward employees, many of whom are foreigners, as evidenced by the "welfare work" now connected with many of the best manufacturing establishments, and by the employment of social secretaries by great industries. The United States Government is setting a good example in Panama. The Plymouth Cordage Co., for their 1,500 or more employees, the larger part of whom are Germans and Italians, have provided a model dining-room, a gem of a library, with pictures, papers and books from the foreigners' countries. They have a bath-house and play ground and arrange an annual fair, with agricultural and domestic as well as athletic prizes Finally, they provide church buildings at slight expense for the use of German Lutherans and Italian Protestants, the latter numbering well over 100.

Such investment of capital, illustrating the possibilities of Christian service, *via* the industrial plant, is thus far all too rare, but it is becoming more general. Fifty years from now it may be universal for an employer to look to the housing of his employees as carefully as he does to the stabling of his draft horses, and to care for their moral good and their welfare in old age as much as he cares now for their proper skill in the line of work they are engaged to do.

More kindergartens, boys' clubs, settlements and vacation Bible schools are needed. Successful attempts have been made by various denominations to train foreigners for work among their fellow countrymen; but they have been upon a small scale and need to be greatly enlarged. When the Protestant denominations learn to pull together in this matter, as they are beginning to do, there will be much better prospect of the needed enlargement.

All these considerations call for some effective

METHODS OF ROUSING PUBLIC OPINION

The great increase in immigration during the past few years has, in itself, kept this whole subject to the front. Men most familiar with the facts — like Commissioner Watchorn, Dr. Hillis, Chairman Storrow of the Boston School Board — have shown that immigration is not "the root of all evils;" that while in certain aspects it is menacing, yet the character of newly arrived immigrants is not so low as commonly supposed. They are raw material but they are good raw material if properly dealt with, and not allowed to go to the scrap-heap or the junk-shop the first thing,.

Public opinion has sanctioned and supported vast additions to school facilities. Will it be equally ready to support adult classes and labor-camp schools on an adequate scale? The prospect is encouraging. Such societies as that for Italian Immigrants, the Hebrew Societies, and the like produce a good effect on public opinion. Americanized immigrants, men of a high order like Jacob Riis, Commissioner Watchorn, Prof. Steiner, Prof. Rauschenbusch and his son, and, in the next generation, Mr. Stelzle and the Schaufflers, are doing an immense service in shaping public opinion aright. To read and to advocate the reading of their books will help to form public opinion. No novel is more interesting than Riis's "Making of an American;" no travel book more fascinating than "On the Trail of the Immigrant," by Prof. Steiner.

I have reserved for final mention what I consider, from a close acquaintance, to be the most effective method for rousing and directing an intelligent public opinion on this subject. That is, the careful and systematic attention that is being given to the problems

of immigration and city life by the members of mission-study classes scattered through the churches of practically every protestant denomination in our country. Since July 1, 1906, Dr. Grose's "Aliens or Americans?" has been circulated and studied to the extent of 53,000 copies. Dr. Josiah Strong's new book on "The Challenge of the City" was put on sale the 1st of last September and 40,000 copies have been sold through the various home missionary boards up to February 12th, 1908. An intelligent opinion, based on inquiry, and full of earnest purpose, is shaping itself rapidly on these questions. If it is led and fostered by the men in all professions who are the natural leaders of public opinion in a way that corresponds with the great importance of this subject it should produce in the near future a great broadening and intensifying of efforts for the moral and Christian uplift of the new Americans.

THE UNIVERSITY AND THE FORMATION OF RELIGIOUS AND MORAL IDEALS

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Our task in relation to religious and moral affairs I conceive to be twofold: we must, first, seek to enforce the best ideals that are current among us; but, secondly, we must see to it that the ideals themselves reach up to the standard that the state of knowledge of our time demands; and it is to the latter of these phases that I wish to address myself. I proceed upon the assumption that religion and ethics are historical and progressive sciences; and although we are in the light of the revelation of Jesus Christ, it behooves us still to say in reference not only to practice but also to ideals, "Not that I have already obtained, or am already made

perfect." For while we may well believe that in Christianity religion and ethics have reached their culmination, the merest glance at history makes it clear that each age has used them in its own way to form its ideals of life. But the attempts of the past and the peculiarity of our own age demand that we set ourselves to do our task. In view of the material progress of our age, the discovery of new forces and the invention of new appliances; in view of our intellectual progress through the influx of all sorts of new facts in every sphere of knowledge; in view of the widening of our national horizon, the broadening of our interests and sympathies touching other nations of the world; and in view of the awakened feeling and the assertion of the rights of the individual; in view of all these and the many other elements of our complicated conditions, what are to be our religious and moral ideals?

There is no discipline in University teaching that might not in some measure contribute to the formation of our ideals; yet some studies are apt to yield more richly, viz., philosophy and ethics, psychology, sociology, the comparative study of religions; but as the Bible is still the unsurpassed source and authority in matters of morals and religion, our greatest help is likely to come from a reverent but critical and historical study of the Bible. And wherein this kind of study with the aid of the others mentioned has tended to modify and fashion our ideals I now proceed to indicate.

It has gradually become apparent that biblical religion and ethics are not of one but of three types, represented respectively by the sage, the priest, and the prophet. The sage, whose ideals we find in the books of Job, Proverbs, and Ecclesiastes, is comparatively speaking, temperately religious and moral: the fear of Jehovah is in his view the beginning of wisdom; he is a religious philosopher, intellectual and re-

flective; but he lacks warmth and energy, enthusiasm and aggressiveness; he favors diplomacy, caution, and the avoiding of extremes, and advises that people be not "righteous overmuch" nor "overmuch wicked;" he divides mankind into two classes, fools and wicked on the one hand, and wise and good on the other, and he thinks it both more agreeable and profitable to teach the wise and good, and leave the wicked and fools alone:

> "He who corrects a scoffer gets insult,
> And he who reproves a wicked man, reviling.
> Reprove not a scoffer lest he hate thee;
> Reprove a wise man, and he will love thee.
> Give (instruction) to a wise man, and he will be yet wiser;
> Teach a righteous man, and he will gain more instruction."— Prov. ix. 7–9.

The sage betrays no strong personality, and there is nothing of the moral heroism of the martyr about him; by his appreciation of moral excellence and his effort to perpetuate and diffuse it, he exercised unquestionably a strong moral influence; but had Israel had no other type of religion and ethics, it would never have achieved its preeminence in the progress of the world.

The priest with the motto "Holiness unto Jehovah" aimed on the whole at personal, social, and civic righteousness. But the elaborate ceremonial, which might convey spiritual and moral truths, became instead of a means to this end, the end itself, degenerating into a lifeless formalism. A further tendency of the priestly type of religion was its emphasis upon barriers, "middle wall of partition," as St. Paul calls them, between man and man, dividing Jews from gentiles, man from woman, priest from layman, and God from man. The ground plan of Herod's temple, with its high wall of enclosure, its court of the gentiles, its court of the women, its court of the men of Israel,

its Holy Place for the priests, and its Holy of Holies for the high priest, barring at each step the approach of all others except a more privileged class, is a true picture of priestly ideals, which, however, were to give way upon the "bringing in" of a "better hope."

But by far the most active, influential, and vital religious and moral force is represented by the prophet of Israel. It is becoming quite generally recognized that the prophet is the unique contribution of Israel to the religious and moral welfare of the world and that no other religion had anything quite like him. Appearing with the dawn of Hebrew history itself, prophetism had its own growth and development, its own struggles and ideals, misunderstood, unappreciated and persecuted unto death, but never weary of offering afresh its way of life, and culminating at last in the teachings, the life, and death of the greatest of all the prophets, the Prophet of Nazareth.

1. The prophetic ideal is, in the first place, pre-eminently and primarily *moral*. The prophet has a passion for righteousness. It seems a commonplace to say that he values it above the most faithful observance of mere religious customs:

> Hath Jehovah delight in offerings and sacrifices,
> As in obeying the voice of Jehovah?
> Behold, obedience is better than sacrifice,
> And to hearken than the fat of rams."

It is the same conviction that makes Isaiah say:

"What unto me is the multitude of your sacrifices? saith Jehovah: . . . . yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Nay, the prophets prefer righteousness to material welfare and even national existence. Thus the prophets Amos and Hosea who declare Jehovah's love for Israel as the nation of his choice, at the same time declare the doom of the nation on account of its sins: "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities;" giving expression to the sublime though radical sentiment that however much Jehovah may love his people he loves righteousness more, and that in the interest of righteousness he will not hesitate to sacrifice his people. It was this same passion for righteousness that caused the Master to make his whip of cords; and on another occasion made him say: "Go ye and learn what this meaneth, I desire mercy, and not sacrifice."

2. The prophetic ideal, in the second place, is *social*. The prophets were no mere theorists; they were practical men of affairs, seeking to establish equitable relations between man and man, and working to bring about that universal social order when men "shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." To bring to realization this ideal, the prophet attacks the social vices of his day among high and low; but his special effort is directed toward the defence of the rights of the poor and oppressed against those who in their avarice "join house to house, that lay field to field, till there be no room" for the common man; that sell the "righteous for silver, and the needy for the pittance of a pair of shoes; that thirst so for more landed wealth that they "pant after the dust of the earth" that had settled "on the head of the poor."

With the prophet of Nazareth the national ideal be-

comes the universal; and the conception of the "Kingdom of God" signifies that regenerated order of society, based upon the sermon on the mount as well as upon the decalogue, in which the principle contained in the saying: "He that hath two coats, let him impart to him that hath none ; and he that hath food, let him do likewise," is as sacred and binding as "Thou shalt not steal;" or "Thou shalt not kill;" and this prophetic ideal of a universal well-regulated state of society, where each has a full and equal chance for the training and development of the best that is within him, is the inspiration and hope of all those who are zealous for the moral and spiritual betterment of the nation and the world.

3. The prophetic ideal, in the third place, is *democratic*. Herein the prophet is in absolute contrast with the priest: he knows of no class distinction. There were no priestesses in the Hebrew religion, but there were prophetesses; and under the prophetic ideal woman loses the stigma of inferiority and comes to her full rights. In like manner it breaks down all other artificial barriers, dividing men into hostile camps; and thus the possibility opens up for the realization of the universal brotherhood of man.

4. The prophetic ideal, in the fourth place, is *religious*. The prophets unquestionably lived in conscious fellowship with God. The new term "The Christian consciousness," is witness to the fact that modern psychology, philosophy, and theology have come to recognize the reality and importance of the religious experience of living in conscious fellowship with God. Herein lies our security when engaging in the speculative problems that meet us all around; as Professor Cheyne, of Oxford University, said to me, there is no danger, if men will keep in touch with the God of the prophets and the God of Jesus Christ.

The prophetic ideal, thus imperfectly sketched, has gradually emerged and become segregated as at once the noblest in the history of divine revelation and the best fitted to meet the knowledge and conditions of our age. It has become the standard by which both the present and the past must be estimated. If religion and ethics are historical and progressive sciences, it is only the forms in which they reached their highest point of development that are valid for us. Thus prophetic religion and morals reached their most perfect form in the person of Jesus Christ; and he becomes the touchstone by which to test all that preceded and followed him.

In the application of this principle of criticism, many an old saint loses his halo and comes from his pedestal to earth. The patriarchal stories undergo careful scrutiny, and the morally reprehensible is not condoned, but set in its true light. Joseph is still the noble example of chastity; but the manner in which he used the shortage of corn to reduce to serfdom the Egyptians, and wherein not a few rulers of the earth found him a convenient example for imitation, is not approved by the moral sense of our day. In like manner has passed out of fashion the treachery, the spirit of revenge, and the indiscriminate cruelty that characterized the warfare of former saints. When King David is spoken of as the man "after God's own heart," it is no longer with eyes but half open to his glaring moral and social wrongs, and with the former zeal to palliate them, so as not to lose him as an example of religious enthusiasm. It is felt now as never before that Solomon's proverbial reputation for "wisdom" needs to be counterbalanced by the historical fact that he so overburdened his subjects with enforced labor and taxation for his many building projects that when they could obtain no relief from his successor they

broke out in open rebellion and rent the nation asunder. We can no longer commend the religious zeal of Samuel who "hewed Agag to pieces before Jehovah in Gilgal;" nor the zeal of Jehu by which he sought to drive Baalism out of Israel by the ruse of inviting the Baal worshipers to a feast in honor of Baal in his temple, and then slaying his defenceless victims with the edge of the sword. Though this first wholesale religious persecution received its condemnation by a true prophet who declared that Jehovah would "avenge the blood of Jezreel upon the house of Jehu," he has ever been the shining example appealed to in justification of religious persecution.

It is not an agreeable task to have to point out the faults of people; but in the interest of high moral and religious ideals, this negative phase is as essential as the positive. To seek to break the influence of lower standards is as important as to make potent the higher. We sometimes meet with a popular discontent and impatience over what is called negative criticism, as, for instance, an editorial remark in a newspaper, "Is it not about time to give Jonah and the whale a rest?" which seems to suppose that "modernism" has only an academic interest, and might just as well be dispensed with. The fact, however, is that if our ideals are to be effective, they must be clear-cut. But it has become apparent that indiscriminate use of biblical material which goes as readily to Jacob, Samson, and David for lessons of highest living as to Isaiah, Jesus, and Paul has the tendency to blur the ideals. Who does not know that many a questionable practice has been defended by an appeal to the Scripture and the example of some former saint? And is it not due in large measure to this indefiniteness that so many lay claim to belief in the Bible and to being religious who are at the same time flagrantly immoral?

It is thus of unsurpassed importance to the life of our nation to recognize the fact that religion and ethics have their history of development and that the prophetic ideal, with its touch of God, its passion for righteousness, and its universal social benefits, reaching its climax and exemplification in the person of Jesus Christ, is the only one valid for our day. It is no longer the question whether this view might be permitted to exist by the side of others; but whether any other view adequately meets the knowledge and the religious, moral, and social requirements of our time.

Now, the part that the universities have taken in the forming of this ideal and the part they have yet to take is, of course, of the greatest importance.

It is to be recognized, in the first place, that the universities have furnished the scientific atmosphere and stimulus that have brought this ideal into prominence. One study helps the other; and research in one department throws its helpful light into another; and the honest efforts in all directions bring us step by step nearer to ultimate truth. This interrelation of all branches of science finds its illustration in the quickening that has come to the study of religion from the critical temper, the comparative method, and the broad outlook, which characterize the investigations of the sciences. It was the application of the scientific spirit and method to biblical and related problems that resulted in bringing forth in boldest outlines the prophetic ideal and its intrinsic claim to universal recognition. This ideal is thus the result of the scientific work carried on in our universities, the justification of this work, and the contribution that the universities are making in their academic work to the fashioning of the highest ideals.

The universities have yet in another way exerted a beneficent influence in favor of the best ideals, namely,

in affording opportunity for the free expression of progressive thought. Most people are instinctively adverse to innovations, as the Master put it, "No man having drunk old wine desireth new; for he saith, The old is good." It consequently takes moral courage to propose and aid the new, without which, of course, progress is impossible. But the universities have, on the whole (of course, there are exceptions), allowed *Lehrfreiheit;* and not a few men entrusted with the sacred duty of teaching have preferred the sacrifice of their position and even reputation to the silencing of their convictions. If progress is only possible by sacrifice, the cause of modern religious and moral ideals cannot fail on account of the lack of it. The great educational centres of the world still produce, as in former days, valiant spirits with the courage of their convictions relative to highest religious and moral truth.

As for the future, the outlook is most hopeful. This Religious Education Association, with its high objects and educational representatives, and this convention, with its central theme, are in themselves a witness to the fact that the universities and colleges are fully awake to the responsibility entailed by the prestige of their intellectual leadership and their opportunity of fashioning the leaders of the future. And there is every reason for the hope that stimulated by the influence of this convention our schools, by continuing their work of investigation, seeking for further moral and religious truths along the line indicated, by fearlessly publishing and defending its findings, and by the zeal and effort to see them realized, will exert their share of the influence that shall tell for the noblest and best in our nation and the world.

THE PROBLEM OF RELIGIOUS INSTRUCTION IN STATE UNIVERSITIES

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Among students of American history the truth long since found expression, that if one wishes to see the untrammeled outworking of our national tendencies, to single out and comprehend that which is distinctly and typically American in our institutions and usages, he must turn away from the sea-board states, which were influenced in their development by the circumstances of their founding and by their intercourse with countries beyond the sea, and fix his attention upon the states of the Middle West which, carved out of the Northwest territory and the Louisiana purchase, have had a development more free from the influence of local traditions and from external pressure.

In no department is the manifestation of this truth more clear than in that of education. Both the primary school, the secondary school and the college originated in the sea-board states; but in the Middle West the public high school was first developed as a distinct and characteristic educational type. In New England, and elsewhere in the East, there were already in existence other types of institution of secondary instruction — the academy, often endowed, and the private school. But the public high school, being better adjusted to our national conditions than they, has gained upon them in competition and now dominates its field in all parts of the United States; to see how small a percentage of boys and girls of secondary age are enrolled in other than public schools, it is only

necessary to glance at the Reports of the Commissioner of Education.*

The development of the State University in the Middle West presents an instructive parallel. So far from being, as many have been pleased to consider it, an abnormal and ephemeral variant from the type of college and university developed in the seaboard states, there are already indications that the State University will in the next few generations become as distinctively the dominant type in its particular domain as the high school now is in the secondary field. This does not mean that there will not continue to be colleges and universities of private support; such are required by the social need as independent foundations to stimulate the state institutions by competition. The founding of the University of Chicago has been productive of unmixed good to the State Universities in the central region, and the establishment of the Stanford University is a not unimportant factor in the development of the principal State University of the Pacific Coast. It does mean, however, that the State Universities as a class are so much better adjusted both to the means of support and to the needs of their constituencies than the institutions whose existence is due to the spasmodic and uncertain impulse of private generosity, that in a large number of states the dominance of the state institution is already assured.

*In the school year 1889–90 the total enrollment of students in secondary schools in the United States was 297,894; of this number 202,963 were enrolled in public high schools and 94,931, or 31.87 per cent, in schools of private support. In 1905–06 the total enrollment was 824,447, of whom 722,692 were in public high schools and 101,755, only 12.34 per cent of the entire enrollment, in private schools. No account is here taken of the secondary students enrolled in Normal schools, Colleges and Universities.

The number of public high schools in 1890 was 2,526; in 1906, 8,031. In the sixteen years the number of secondary schools of private support dropped from 1,632 to 1,529, but there was a slight increase in the average number of students enrolled in each school. The statistics are tabulated in a convenient form in the Report of the Commissioner of Education for 1906, Vol. 2, pp. 697–698.

One phase of the secularization of secondary education is treated in "Greek in the High School and the supply of candidates for the Ministry" in *The School Review*, November, 1908.

As a type the State University may be conceived as a well-blended composite of two elements of diverse origin: a traditional college of English derivation, which has become a department of arts; and special separate faculties of the German university type organized as departments of law, medicine, and engineering, to which still other faculties or departments, as of dentistry, pharmacy, and agriculture, are often added. The significance of this association of collegiate and professional work upon the same campus lies in the fact that the State University is an integral part of the public-school system, of which it stands as a capstone; so far as secular education is concerned, in a state with a fully developed system there is no gap left for private initiative to fill, from the beginning of elementary instruction to the end of the professional course.

It has again and again been pointed out that rapid as has been the increase of our institutions of higher education in student attendance the increase of the expense of instruction and investigation has been much more rapid. The factors which enter into the permanency of any institution through which society reacts upon itself are chiefly two, economy and efficiency. First, then, the economic adjustment of the State Universities, their relation to their means of support, is much more stable than that of institutions of private endowment. Productive securities of all kinds vary constantly in value, and the larger the number of millions piled up in endowment, the more difficult it becomes for human prevision from one generation to another not only to maintain an unvarying aggregate of income, but also to prevent actual shrinkage and loss of principal. Will the bonds and other commercial securities locked in college vaults today have their present face value fifty years from now?

If not, who has the infallible foresight to change them at the right moment in such a way as to avoid loss? The wrecks of endowments scattered along the course of our educational advance afford no reassuring answer. Let us consider by contrast the foundation of a university supported by the taxation of the commonwealth. The tax is laid by the strong arm of authority. The collector comes not merely to the office of the capitalist or to the store of the merchant; he finds his way to the farm and the forest; he does not even pass by the rude cottage of the widow in the outskirts of the remote village, though she may be well-nigh spent in the struggle for bread for her young family and there may be hovering over her the spectre of mortgage foreclosure. To all alike the state says "Pay, or I will vitiate your title and seize your property." Nothing is sure, as the saying goes, but death and taxes.

But, men say, a university supported by taxation has an insecure foundation for the reason that the next legislature may cut from under it its means of support. I do not speak of the constitutional and legal safeguards thrown about the State Universities; the people who make can also unmake constitutions. Stronger than constitutions and more fundamental than laws are the primary motives of mankind. The State University is sure of its support because the burden of it, distributed over a whole commonwealth, rests heavily upon no class and upon no individual, therefore no one can show cause why he should not contribute his penny; but in the second place it appeals to two of the strongest motives that actuate men, first self-interest, since it offers its advantages to the sons and daughters of those who pay taxes, without distinction of class or condition; and again, it appeals to patriotism, to state pride. The farmer who

at the grange meeting waxed eloquent against the extravagance of higher education at public expense, comes to the State University, wanders about its buildings, and understanding little of education but awe-struck by its material paraphernalia, goes back home filled with joy and pride to think that he is part owner in something so great, so imposing.

The State Universities are poor, as are all universities of rapid growth — they above others because their numbers have increased with unprecedented rapidity. In 1885 the number of students in eight representative universities, California, Illinois, Iowa, Kansas, Michigan, Minnesota, Nebraska, and Wisconsin, was approximately 4,200; in 1895 it was 13,500; in 1905, 23,000. In the last year the total enrollment reported in the same institutions was nearly 27,000. It is difficult for any educational institution to expand so rapidly as to keep abreast of the needs of a student body showing a five-fold increase in twenty years.

The only fair way to estimate the financial strength of the State Universities in comparison with other institutions is to capitalize their income from taxation and place this beside the endowment or productive funds of the institutions of private support. Let us reckon the assured and regular income from the state as if it were four per cent interest on an unvarying capital; when we take into account the fact that the State University is at no expense of investment and collection and has no losses from reinvestment or shrinkage, a net income of four per cent affords a valid basis of comparison. On this basis the assured income, for example, of the University of Wisconsin represents a capitalization, or endowment, of more than $15,000,000, a sum more than eight times as great as the sum total of the productive funds of all the

colleges and universities of private endowment in the same state. The ratios vary in different states; but it is unnecessary to discuss further the permanency of the State University as an educational type in so far, at least, as concerns its means of support.

From the administrative point of view, moreover, the State University represents the most economical and efficient agency of higher education yet devised among us; for normally (there are a few exceptions) it masses upon a single campus all the facilities of advanced secular learning under a single administrative head. Its facilities are so concentrated that easily and promptly by differentiation it takes on additional functions or shifts emphasis, according to the manifestation of the social need, without the delay and increased cost of organizing and developing new institutions with a separate administration.

Some years ago President Pritchett adverted to the lack of judgment shown as a rule in the location of the State Universities in small towns rather than at centres of population. But the founders builded better than they knew; for as the states have grown the State University has under such conditions been enabled to develop a homogeneous and sympathetic environment, unhampered and undisturbed by the strain of life and the distractions of a great city; and meanwhile the funds of the State Universities are made to yield much larger results for instruction and investigation on account of their location away from commercial centres with increased cost of living. What are now small towns will in many cases become like Oxford and Cambridge when our commonwealths shall have populations ranging from 5,000,000 to 15,000,000 each, and when there shall have been a corresponding elevation of taste and culture.

Is there any doubt that the State University is here

to stay? Those religious leaders who have essayed to solve the varied religious problems of the country and have persistently ignored the problem of the State University on the supposition that this is something ephemeral and unimportant, who have in effect said to us "You cry 'Wolf' 'Wolf' when there is no wolf," are masking themselves behind a pale of straw. I say without exaggeration, and without fear of contradiction by anyone conversant with the facts, that the State Universities are already far the most important factor in American higher education; and they are only fairly started on their career of development.

In advance sheets lately issued by the office of the Commissioner of Education, there is a tabulation of the attendance, last year, in State Universities and other institutions of higher education partially supported by the state. Excluding from the list the isolated agricultural colleges, and summing up the attendance at the institutions of university rank,* we have a total of more than 53,000 students. We are not concerned here with the relative percentages of those enrolled in the departments of liberal arts and in professional departments; since in many cases the same preparation admits to both, the students are of much the same degree of maturity, and they are subject to the same influences, exposed to the same temptations.

Fifty-three thousand students in state institutions of higher education! But do not think of them as a mass. I have heard President Angell say, that when our students are crowded into University Hall — it will now hold hardly more than half of them — when they are crowded in and he looks into their faces rising tier on tier, he can think of nothing but so many thousand locomotives, with steam up, ready to start.

* The Commissioner's list includes Cornell University, and this is included in our total.

Let us carry out the figure. Fifty-three thousand locomotives, with steam up, ready to start — *but upon what track, and with what hand upon the throttle?*

Since the State University is a part of the public-school system the problem of providing religious instruction for its students is only a phase of the larger problem of the adjustment of religious to secular education. This phase, however, is differentiated from other phases of the general problem by three particulars. The students of the State University are more mature than those in the lower public schools; again, being away from home, they are no longer directly restrained by the influences of early environment; and lastly the State University from its position of administrative independence has large freedom in determining what shall and what shall not be taught. Since then these institutions, viewed in relation to the rest of the public-school system, form a class by themselves, the solution of the religious problem for them can be reached only through an understanding of the character and special needs of the student body.

In the first place, the great majority of the students in the State Universities come from a public high school; we may therefore assume that their preparation for their work is, on the whole, better than it would have been had they been trained in academies and private schools. I am aware of no facts that would exclude from application here the conclusions stated by President Eliot in his "Annual Report" of Harvard College for 1902-03. He says: "Three sorts of schools send pupils to Harvard College — public schools, academies and other endowed schools, and private schools; and, as a rule, two hundred or more schools contribute the six hundred or more persons who enter the various college classes in any one year. About 30 per cent of these six hundred or more persons

come from public schools; and these 30 per cent can readily be compared, in respect to their success at the admission examinations, with those who enter from the other two sorts of schools." He then gives statistics showing that "the candidates who came from public high schools were decidedly most successful at the admission examination;" and other statistics are cited to prove that a like advantage remains with the boys from the public schools to the end of the college course—at graduation "the honors belong to the public schools." These facts, he concludes, "so far as they go, tend to prove that the product of the public school has more character and power of work than the product of the other schools. It is probably true that the public-school boy has stronger inducements to exert himself than the other boys have; but that is one of his advantages, which is likely to serve him well till maturity and beyond."

In the second place, the students in the State Universities are as a class precisely the most energetic, earnest and virile of those graduated from the high schools. Only the more vigorous graduates from the high schools go to college. Reports are still circulated to the effect that state institutions are "Godless" and dangerous to morals and belief; and efforts are frequently put forth on this and other grounds to turn students aside to institutions the equipment of which is obviously inferior. The religious census has shown that from 70 to 90 per cent of the students in State Universities may fairly be reckoned, when they enter, as church members or adherents;* it is reasonable to suppose, and I believe that the supposition will be borne

* The statistics are in part given in the Atlantic Monthly, vol. 80 (1897), pp. 826-832; more fully in a pamphlet published at Ann Arbor, Michigan, in 1897, with the title "The Religious Census of the State Universities and of the Presbyterian Colleges in the collegiate year 1896-97."

out by the fact, that at the present time in a number of states where the State University has become the dominant institution of higher education, the majority of the best equipped students, of those with most maturity and independence of judgment, of the students who have the greatest promise of leadership and usefulness, take their collegiate as well as their professional course in the university. We may safely assert that the student body of the other colleges is at least not superior to the student body of the State University in either mental or moral qualities.

It seems unnecessary, in this presence and at this time, to make further allusion to the alleged "Godlessness" of the State Universities. Upon the cover, and also upon the title page, of the catalogue of the University of Kansas is the print of the university seal, on which is shown the picture of Moses before the burning bush with the words from the Vulgate: *Videbo visionem hanc magnam quare non comburatur rubus*, "I will see this great sight why the bush is not burnt." Even so in the other State Universities, the spirit of investigation, the search after truth, is generally associated with humility and the fear of the Lord which is the beginning of wisdom. Both students and professors in the State Universities come from the same constituency as that which supplies the students and professors of colleges and universities of private support. In a notable symposium on "Our Public Schools" published in the Outlook in 1903, (Vol. 75, pp. 635-642), a number of college presidents expressed themselves as in agreement that in respect to moral character they had never noticed any difference between the students coming from the public schools and "those from denominational, church or other private schools." In what respect then is the student life of the State Universities, from the religious point of view, endangered?

A candid utilizing, for many years, of all available sources of information in regard to the wrecking of student careers in the different classes of colleges and universities has led me to the conclusion that in this respect there is no appreciable difference; colleges and universities of approximately the same size and of similar environment, whether public or private, will every year lose by elimination about the same percentage of students morally unfit, the bad habits in almost all cases being formed before admission to the higher institution. The percentage of such cases is, however, so trifling that it may be left out of account in a broad survey of religious conditions. The State Universities are not, and never have been "hot-beds of vice and immorality."

The real danger to religion in the State Universities, as in all universities where there is an intense intellectual life, lies in a tendency to atrophy of the spiritual nature. Minds become so absorbed in the details of a particular field of knowledge, or of other interests of college life, that the things of the spirit are lost sight of. In their devotion to lines of study that do not bring them into contact with vital religion, even students of religious habits of thought tend to lose their perspective, and drift into indifference; and often in the expansion of their mental horizon they find it impossible to reconcile new and old points of view, and finally assume an attitude hopelessly negative towards religious matters. Further, it must be acknowledged that the tendency of public education generally, unless corrected by direct and vigorous teaching, is to make men selfish and self-centered. In institutions of private support the names of benefactors and donors, and the needs of the work, are ever before the student, who is thus reminded of the source of the advantages which he enjoys, and led to appreciate their value; how often

is there thus aroused a noble aspiration! In the public high schools educational advantages are furnished so lavishly, without cost, that they are utilized as a matter of course; the source being impersonal, the student comes to look upon them as he looks upon air and water, regarding the enjoyment of them as a right, not as a privilege. Too frequently is the thought of the student with reference to the State University not "Freely do I receive, freely must I give back in return" but rather, to use a terse phrase of the street, "What is there in it for me?"

The proper function of the State University is to develop leaders. It has no other reason of being. The higher training of the individual at public expense is justified only by the expectation that society will reap the benefit of his special skill and attainments in the solution of its difficulties and the betterment of life. But if not merely the moral but the religious element is indispensable to all sound education, of what paramount importance does it become in the case of these who by force of their superior attainments will yield large influence! So far as the demands of society are concerned, it is just as important that the doctor, the lawyer, the engineer, the dentist, the pharmacist, the banker, and the promoter have high ideals of life and service, and work the works of righteousness, as it is that the minister should; and the severely intellectual training of that university which either from the sheer force of numbers or from other conditions, finds it impossible to keep moral and religious ideals explicitly and distinctly before the minds of its students, so far fails in its function to give men the best preparation to render to society its just due; failing to develop men on the moral and spiritual while it is developing them on the intellectual side, it leaves them, unless other influences intervene, not only

with a one-sided conception of man's relation to society but without the development of that steadying power which has its source in the religious consciousness and makes life at the same time more useful and supremely worth living.

To every trained man as to others there comes, in the athletic phrase, a "try out." Every man sooner or later undergoes his supreme test, his trial as by fire. It may come to him almost at the outset of a medical practice, or in time of epidemic; in the narrow walls of a law office, or in laying the foundations for a sky scraper; in the classroom, in the store, in the counting house. It may come to him lying under the stars in a mountain camp, when the burden or the temptation seems greater than flesh can bear; it may come to him on a cot in the hospital, when the physicians move about with hushed voices, and the nurses pursue their ministrations silently. Shall he live, or shall he have done with life, as have so many in the recent panic? Shall he rise from his pain, failures and bitterness to face the world with courage and become a man of strength, ready to do his day's work unflinchingly, or shall he sink back into the crowd, weak and discouraged, soured by what life has brought him? Imagine the fullest mental and technical training of which the mind is capable; add thereto careful training in the theory of morals; will that alone carry him? Sometimes men are sustained, it is true, by a kind of brute force like the phlegm of the "rough rider" whom I met in Washington at the inauguration of the President, who told me that even when a target for whistling bullets he had never known the sense of fear; but most men will emerge unscathed from their season of trial only when vitally linked in spirit with the spirit of the unseen God. Such shall be guarded by invisible hosts, shall be carried by invisible hands; they shall

run and not faint. No matter what degree of intellectual power or merely moral training a man may have acquired, he is trustworthy as a leader, for weather fair and foul, only when he can at all times say with the Hebrew Samuel: "Hitherto hath the Lord helped us;" or with the poet:

> "Yet in the maddening maze of things,
> And tossed by storm and flood,
> To one fixed trust my spirit clings —
> I know that God is good."

It is idle to plead, in favor of the exclusion of the religious element from university education, either that the characters, the moral and religious ideals of students are shaped before they come to the university, or that the maintenance of "academic freedom" is inconsistent with any form of religious instruction. Students in the university period are less easily moved than in earlier years, yet they are plastic and responsive to influences in a degree hardly appreciated by those who discuss these matters without actual experience, on a priori grounds; but in this very period the character tends to become fixed, so that a fundamental change of purpose or ambitions after a student leaves the university is rare. And it is obviously more consistent with "academic freedom" to allow religious truth a fair chance to assert and maintain itself in the university environment than to try to keep it outside the pale. Yet for reasons which have often enough been analyzed, the State University cannot undertake to give formal instruction in religion. It may offer courses in Hebrew and Hellenistic Greek, in the history of religion and cognate subjects, with the special purpose of enabling students to interpret the Bible from the original tongues and familiarize themselves with or investigate the phenomena of religious experience;

but it can inculcate no type of belief. It can do little more than open its buildings to accredited religious teachers representing various points of view, and in public exercises, at which students may be required to be present unless excused for conscience' sake, set the example of prayer and the use of the Bible as the Book. And in the very necessity of avoiding formal religious teaching at public expense lies the glorious possibility of the realization, in our country, of an adjustment between advanced religious and advanced secular education possessing advantages over any that has previously been attempted.

Up to the present time attempts to remedy the lack of religious instruction in State Universities have come from four sources: from the members of the university staff of instruction, who by efforts outside the university have sought to direct their students to spiritual things; from the students, chiefly through the maintenance of Christian associations (supported in part by the general associations), and through clubs for Bible study and mutual help; from the local churches, through the activities of pastors and helpers; and finally from the religious denominations, in part through the appointment of student pastors or other representatives to reinforce the efforts of local churches, and in part through the establishment of extra-mural foundations for religious instruction.

These four agencies have all contributed unselfishly and effectively; that the problem, at least for the larger State Universities, is yet unsolved, is due to no lack of zeal on the part of many, but to the magnitude and complexity of the interests involved. No matter how earnest and faithful the members of the staff of instruction may be, the demands of university teaching and research are in these days of specialization so exacting that instructors have scant time and strength left for

religious work of a systematic kind—they cannot labor seven days in the week; and besides, to grapple successfully with the religious difficulties of students in this period of shifting emphasis, a special training is required which few scholars in other fields possess.

The work of the Christian associations has been incalculably helpful. It is an active force for good, to keep students from the neglect of the religious habits of earlier life and to inspire them to offer themselves for religious service. While there are great masses of students that the Christian associations never directly reach, these bring to the universities as lecturers forceful expositors of religious truth, and their work is a leaven in student life. According to a recent statement the Students' Christian Association of the University of Michigan, organized in January, 1858, "was the first institution of its kind in any institution of learning in this country." Its list of presidents, published in connection with the recent celebration of its semi-centennial, reads like a roll of honor. Who can estimate the good that it has done? Yet, with full recognition of its usefulness, we must admit that in the last twenty years the Students' Christian Association of the University of Michigan, whether working alone or with the potent and wise assistance of the general organization, has hardly more than touched the fringe of the situation. The Christian associations have not been able adequately to cope with the religious situation in the larger State Universities for two reasons: first, because of an imperfect adjustment of their work with the work of the religious denominations, and secondly, for the reason that, while they have stationed in the State Universities as their representatives a type of men that are high minded, efficient in organization, conscientious and alert, they have not attempted to place there men with either the special qualifications

or the vigor of personality required to make them effective in a large way as spiritual leaders. The work of students for students should be upheld and encouraged in every possible way, and in all departments of activity. Universities, for instance, have always been ready to assist the associations of graduate students and listen to their findings in educational matters. But when the time comes to take up large issues and probe them to their ultimate facts and conditions, and constructively to work out policies of far-reaching import, help and suggestions must indeed be sought from every source, but can the adjustment of such matters safely be left to the judgment and efforts of amateurs?

Again, the local churches with the strongest denominational representation in state-university towns find themselves wholly unable to solve the problem of religious instruction for their student constituency. They exist and are primarily administered for their own congregations. They are not equipped to care for the student body in addition. I have never known more devoted and self-sacrificing labors than those of ministers in university towns who have carried the burden of their student constituency upon their hearts. But how can a pastor of a church of two hundred or four hundred members be expected to minister to a student constituency of three to eight hundred in addition? And there are further reasons. The average minister is not fitted to deal successfully with the religious difficulties of the average university student. The ordinary sermon addressed to an average congregation will not strike the intellectual level of the teaching to which the university students are accustomed six days in a week; and it were idle to expect from working ministers the ability and the opportunity to prepare, in addition to their sermons, special religious

instruction which should compel the student's attention.

Under the conditions prevailing in this country, religiously society has organized itself along denominational lines. It is not necessary to raise the question how far denominational differences are traditional and historical, how far they are temperamental; we need only to emphasize the fact that though there has lately manifested itself a tendency toward a synthesis of religious bodies allied by doctrine and form of government, the religious denomination remains the normal administrative unit through which, in the place of an alliance with governmental administration, the religious element of our aggregate life finds corporate and institutional expression. If, then, on account of the separation of Church and State the amount of religious instruction that may be given by a State University is so limited as to leave advanced education inadequate upon that side, do we not see that there is no hope of an arrangement permanently and adequately to supply the deficiency except through the denominations as units of administration?

The educational function of the religious denomination is two-fold: to instruct all its youth in the principles of morals and religion, with the hope that, whatever they may do, they will live lives consistent with its standards; and in the second place to develop by special training those who will become its spiritual leaders. In the case of the former, the religious training must be carried along with the secular; for the latter, following the collegiate or other preliminary course, there must be a course in theology. For the former, in addition to the Sunday schools connected with individual churches, several denominations have elaborate systems of young people's societies and appropriate publications; and that religious and secular instruction

may not be separated, some have a more or less fully developed school system from the primary grade up to the college or university. With such systems our present inquiry is not concerned. The question before us is, along what lines is contact possible between the denomination as a religious unit and the State University as the highest unit of secular education?

I have elsewhere tried to show how grave have been the consequences, in this country, of the severance of the study of theology,* which is for the most part pursued in isolated schools, from the sisterhood of advanced studies. In that unnatural separation lies the chief cause of the lack of adaptation of theological training to the conditions of American life, which is so frequently a subject of discussion. Why heap unmeasured criticism upon the theological seminary? It is in part, at least, the victim of conditions. Formerly law and medical schools also were in isolation; but the establishment of schools of law and medicine in connection with the universities made possible so much greater economy of administration and produced so much better educational results that the isolated schools are unable to compete with them and are being forced out of existence. The study of theology has equal need of the tonic of a university atmosphere, and secular learning needs the stimulating and steadying effect of the study of theology. Let the religious denominations plant their schools of theology about the State Universities; then shall be realized an ideal condition, both for the adjustment of their teachings to changing conditions of thought and for the training of their students. Under such conditions theological teaching could never become purely formal, as it tends to become in European countries in which the theologi-

* University of Illinois Bulletin, vol. 3 (1906), no. 8, part 2 (proceedings of the conference on Religious Education), pp. 39-45.

cal faculty receives its income from the State; for while enjoying the advantage of close contact with secular learning, the theological school would continue to derive its support from the religious denomination, to which it would be directly responsible. It would then be in no danger of getting out of touch either with movements of thought or, on the other hand, with humanity's daily needs. What a power for good would be the continual influence of such contiguous denominational schools of theology upon even the largest State Universities, as their faculties and students should mingle freely with faculties and students of all departments! A promising beginning has been made in the founding of schools of theology about the University of California.

But the establishment of schools of theology on the confines of the State University will not alone solve our problem. Great as the indirect influence might be, the specialized instruction of a theological faculty would not reach large numbers of students. Consider how much the larger denominations have at stake in this matter. Of the fifty-three thousand students in State Universities last year we may suppose that seven to eight thousand were members or adherents of the Presbyterian Church, probably one to two thousand more students than the total number of students of all denominations enrolled at the same time in the Presbyterian colleges. The number of Methodist students, according to all available evidence, is greater; the numbers of members and adherents of the Episcopal, Baptist, Roman Catholic, and Unitarian denominations, are smaller. To provide for the religious needs of each more considerable denominational student body a special foundation, either associated with a theological faculty or entirely independent, is required.

This foundation should provide for the support of

two persons. There should be a student pastor, who should devote his energies to pastoral work along the lines followed by the student pastors already in service in connection with several State Universities; then, by his side there should be stationed a man of power as a religious teacher. The chair of this teacher, extramural, might be that of Christian evidences or of the Bible. It would make little difference under what title he should approach his task, but in his command of his subject and his power to impress the truth upon others he should be the peer of any professor upon the campus. To such men students will always find time to listen; to a group of such men, stationed about the larger State Universities and working in a spirit of friendly coöperation, we may confidently entrust the religious instruction and inspiration that shall supplement the deficiencies of advanced secular education and transform its spirit.

The University of Michigan owes its existence to the splendid dream and untiring efforts of a home missionary into whose hands, as he was toiling among the scattered hamlets in the primeval forest, there came a copy of a translation of Cousin's little book on the German universities. Upon the working plan incorporated in the University of Michigan the majority of the other State Universities have been founded. They are the creation of God-fearing men, they are supported by states made up, for the most part, of God-fearing citizens. Students are resorting to them in such numbers that the mind is staggered when it tries to compass their multitude, or to grasp their potentiality for good or for evil. The cry of the State Universities to the churches is: Send us men! First, men to look after their own; but then, and above all, men who are happily balanced in intellectual and spiritual power, men of equipment to place any aspect of

religious or theological instruction on a level with any aspect of secular instruction within the campus; men too large for creedal bickerings or denominational pettiness, who will interpret, each according to the light that is in him, the truths of the things of the Spirit, and will say to the students of their own churches, without exclusion of others and yet without suggestion of proselyting, "Come, let us reason together on spiritual things."

Does this plea seem new or strange? It is almost ninety years since substantially the same request was embodied in the well-known proposal of Thomas Jefferson with reference to the University of Virginia. It has been repeated and urged again and again. Why have the denominations not heeded the call? Because, for the most part, they have been short-sighted and have found it difficult to take a broad and unprejudiced view of the situation; because they have looked upon the State University, even though it be a normal development of a national type, as an intruder upon their educational domain, and have adopted toward it an attitude of hostility. It is time to brush the scales from blinded eyes and to face the naked truth. The best blood and brain of a score of commonwealths, the great majority of those students whose ability and equipment will fit them to do the largest work, are gathered in the State Universities. In their hands are the destinies of the next generation. Let the churches go on as with rare exceptions they have gone in the past, let them continue to pass by on the other side, giving no care to their sons and daughters in these strategic centres, and who shall suffer loss? Society in general, but first of all the churches themselves.

Shall the churches heed the call of the State University? With them lies the answer, upon them rests the responsibility.

EDUCATION FOR CHRISTIAN CITIZENSHIP

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Intending to present a discussion of materials and processes I have found myself concentrating on the effort to define my finished product. It is a weakness not alone of religious education, that there is no clear and consistent idea of the constituent elements of a Christian citizen; and teaching vacillates among endeavors to make a saint, a scholar, and an effective man of business. Let me then first ask the question, what is a Christian citizen? and answer it in Christian terms, that he is one who knows and loves God and man.

But to know God is not merely to know about God. We do not know our friends by anatomical summaries of their structure, nor by biographical sketches of their past. And the Christian citizen must primarily know God rather as he knows his friend than as he knows history or science. The sense for the divine presence and power is as really a part of our equipment as the sense of touch or taste or sight The muscular appreciation of gravitation is not more actual than the immediate sense of a pressure in the human spirit toward the right and true. The currents of magnetism which, unseen, fill the room with their ceaseless flow are not more real than the currents of divinity, which latter as truly tend to swing the human spirit into the divine order as the former tend to swing the magnetic needle toward the pole. It is this first-hand knowledge of God, which is most vital and most easily taught, that is most neglected. Our children are entrusted in Sunday schools to immature, ignorant, and untrained men and women who teach

with unquestioned authority not only the most intricate and involved history, but the most abstruse theological science as well. I know of a child of six who was instructed as to the nature of the Trinity. It is not to be wondered at that she told her mother it "was just like Cerberus." I fear it is a small and decreasing number of children who are early and continuously made to consciously feel the presence of God, uncomplicated by facts and theories far beyond their ken. And the same criticism may fairly be made of the instruction of older children: God is presented as remote in time and space, in a distant land and among unfamiliar people. In my judgment no child is ready to meet the divine in history or science who has not met the divine in his own personal consciousness; and this not as an unusual emotional experience but as the same kind of every-day matter as the meeting of a father or mother.

But this leads us at once to prayer. The Christian citizen must have learned to pray. And by this I do not mean the formal prayer repeated by rote. Even in babyhood and early childhood the merely habitual prayer is a doubtful expedient, often used by timid or careless parents to excuse themselves from their more vital duty of introducing their children into intimate relations with their divine environment. By various processes, prayer has been made to seem to many mysterious, unreal or, most deadly of all, "unscientific." Or it has been presented as a formal affair belonging to church service, to bedtime, or to other stated times, reduced to program. Whereas, like the immediate knowledge of God, the efficacy and power of prayer are as distinctly empirical facts as the laws of falling bodies or of the luminiferous ether. My contention is that this is not a matter requiring rational proof, but is the starting point; not the conclusion

but the axiom; not the reasoned product, but the assumption on which rational systems must be based.

I have dwelt on the knowledge of God as the first element of good citizenship. The other vital element is the love of humanity. But love is a word which has been very much overworked in our language. To love any one is to prefer him to others, to select him for an associate to the exclusion of others. But what is love which includes all and prefers none? What is love with no choice, and no selection? The love that is left is nothing else than the cordial demand for general fair play — for universal justice. The duty of the Christian is just the duty of the true citizen — not a useless and luxurious sentiment of goodwill to man, but an active and imperative demand for such an organizing of the spirit of brotherhood as shall check oppression in every form. Genuine democracy is organized Christianity. Training for good citizenship means training for the application of the lessons of experience, science and history to make "the kingdom come on earth as it is in heaven"; and a "kingdom which is within you" is of necessity a democracy. There are certain foundation concepts which the Christian ages have fully verified as essential elements of relations of men in "the kingdom." Chief among those is the idea of equal freedom — or to divide the phrase, of freedom and equality. More and more, men must be freed from constraint in order to become freely the partners of God in making a good world for men. The citizen of the kingdom must be self governed from within rather than from without. The heroes of this ideal stand up and out from the centuries and milleniums of tyranny. They are martyred, are trodden down; their followers are dispersed and slain by organized despotism. But the next generation sees again a bowed and broken sufferer

looking with level eyes into the eyes of an oppressor and repeating the ancient phrase, "I was born to bear witness to the truth." And the dull tyrant again and again makes the dull answer, "What is truth?" The prophet dies and by a divine transmigration his message reappears.

The idea of equality goes inevitably with that of freedom — the equality of the family, of the church, of the Declaration of Independence, of genuine Christianity. And fundamental in this concept is total condemnation of every form of special privilege, of cornered opportunity. Surely no man thinks of or desires a poor superficial equality of wealth, of intelligence, of special abilities — a humanity cast in a mould. The progress of mankind seems to have been built up on the action and reaction of differences. But the equality of fair play, the equality of opportunity, the equality attained by absence of handicaps; without these there can be no democracy, no Christian brotherhood. I do not lose my human relations with the man who can outrun me; but if he puts a ball and chain on me or gets on my back then the human relation is gone, and I am a slave. All Christian citizenship must cry out against the relation of master and slave under whatever name, and must learn to recognize that relation under many disguises. It exists wherever and whenever a man's chance to make a living, and a home, and a manhood is under dictation. It exists wherever men are driven to bread-lines and workhouses by any sudden stress. It is a false civilization which measures its success in tons of steel and yards of cotton. A Christian civilization can only be measured in terms of free men and women. America is on a terribly wrong track in this matter and the deepest duty of religious education is to bring her back to a recognition of human values. But religious

institutions and largely colleges and universities as well, give themselves to palliative charities, temporary reliefs, lacking either the intelligence or the courage to meet the situation fairly and to see that deep-seated changes are necessary in our social order: an order in which we kill children to pile up our bargain counters, stunt and maim and destroy men in the interests of our balance of trade, and buy and sell girls in the market to gratify the lust of men. Worst of all, we get used to these things and take them as a matter of course. The knowledge of them does not make it plain to us that in our present industrialism there is a cancer which is not to be poulticed but excised; that saving a drunkard now and then, establishing hope missions for fallen women, setting up soup kitchens and wood yards do not *touch* the problem.

I have proposed as the vital elements of Christian citizenship, the love of God and of man. Religious education — and in my judgment that is all education — must tend to develop these elements.

The primary equipment of the young man or woman is power to recognize the divine element in past and present; in the world without and the world within. The generation and strengthening of that power is alike an essential function of historical and scientific studies. That history is truest history which so uses the events of the past as to bring out the essential unity of the time stream, and the direction of its current. It is because they never miss this presence of God in the affairs of their people that the Hebrew prophetic writers maintain a permanent place as great teachers of religion, and this in spite of carelessness as to temporal order, mistakes of ignorance, and the superstition natural to an early stage of human experience. But if after recognizing this presence in their history we fail to find it in our own, or fail to

teach it in all history, the mere knowledge that they found it will be of little use to us or to our teaching. The spirit of Bible history is needed in all history. It is better than that of Bancroft or Macaulay only because it is more vitally true; and that vital truth can be found and should be found in the histories of Greece and Rome, of England and the United States of America. So also with the New Testament Gospel, narrative and epistle alike. In spite of mistakes, misunderstandings and carelessness, in spite of the buffetings of the early centuries and the intrusion of foreign concepts drawn from Greek and oriental; it is luminous with the sense of the divine presence and its nearness to man. There is a kind of heart-wringing element of tragedy in the story of the centuries in which men hated, fought, and suffered over questions of phrases to be used in explaining God, his relations with Jesus and with men, and over the details of the birth, life and death of the Master. As mere events in the past, as mere matters of fact, none of these things have any value for teaching or for any other purpose. To be effective the divine in the first century must awaken in us the power to see the divine in the 20th century. The Godhood in the life of Jesus should enable us to see the potential Godhood in all humanity. It should strengthen our sense of the infinite value of every individual. In practice, too large a proportion of our examples of courage, manliness, and generosity are taken from the Bible and too few from the life about us. Not even Jesus should be made to overshadow and conceal the Christ spirit in the common man. Better no gospels than they should be used to make us feel that God is 1900 years of time and half a world of space away from Washington, D. C., in 1908. I feel sure you will not misunderstand me to make light of the Bible or to minimize the value of the

New Testament. But it is a fact that in our devotion to the letter, we have frequently wrecked all possible interest in the prophets, and made our children deadly tired of Jesus, while at the same time we have failed utterly to give them any clear idea of either the life or the teaching of the great teacher. It is not true that we should take the largest doses of the most precious medicines.

As that history is most true which binds recorded time into unity with the bonds of the divine, so that science is most true which brings the chaos of matter and motion into the ordered cosmos of divine law. The splendid sweep of events in world-making, the slow but unfailing invasion of system in the cosmic fog of ancient ages, the over-powering magnitudes and motions of stellar spaces, speak to us of God the creator, or they speak us false. And the growth from atom to molecule, from molecule to organism, from organism to consciousness, from consciousness to purpose, and from purpose to love, shows throughout that creation, like truth and honor and faith, comes from a power acting within not without.

The Christian citizen must know and love God and man. History and science alike must be used to awaken and develop that driving power in his nature. The barriers which block the way to the king for whose coming we pray, are not rivers or mountains, seas or deserts. If they were, tomorrow would hear the sound of drills or show the pilot or road-maker at his task. But our danger like our hope is within us. We face the opportunity, and I believe the last opportunity of the many which have been offered to our western Christianity. The Christian church cast aside her mission in the fourth century to become an empire; she cast it aside in the sixteenth to war over sects and creeds. She has been false to

her trust a hundred times because of pride, or hate or the desire for popularity or wealth, or from mere inertia and carelessness. But surely her task is now plain — the world for men — the world a Father's house — the kingdom come on earth as it is in heaven; mankind a fraternity, a fellowship, a family. These things are not, but they are to be — if not by us, if not in the name of our Christianity, then by better men and a truer Christianity. May our people and our generation have the courage and loyalty and truth to accomplish the task.

THE TRAINING OF MINISTERS AND PHYSICIANS FOR THE NEGRO RACE

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Any adequate treatment of the relation of moral and religious education to the life of the nation, will not leave out the Negro race. They constitute one-eighth of the population. They have to do with the character and history, the political life and social well-being of the nation.

A most effective and permanent force available for the uplift of the family and the moralization of the social life of the Negro, is the trained physician. The urgent call for efficient men in this profession is emphasized by prevailing physical conditions in the Negro race. The startling fact of a death-rate twice as great as that among whites; a death-rate from tuberculosis three times as great; and with physical conditions in some sections worse than under slavery, give emphasis to the call for the trained physician.

Under slavery the sick Negro was, as a rule, given prompt medical attention; he was required to live by

rule; his food was coarse but wholesome and nutritious; he was kept up to the highest degree of efficiency; his life was in the open; the health, vigor, and long life of a slave were an asset which was safeguarded. Unhealthy and defective persons were often forbidden marriage. As a consequence, the death-rate in certain sections of the south before the war was less than that for the whites. In Charleston, S. C., from 1822 to the beginning of the war, the average white death-rate was 25.98 per thousand; for the black, 24.05 per thousand. But from 1865 to 1894 the average mortality for whites in Charleston was 26.77 per thousand, for blacks, 43.29 per thousand. The outcome shows the inevitable cost of freedom. It is a struggle for the survival of the fittest. Through ignorance, improvidence, and hard conditions the majority of the race, perhaps, is poorly housed, underfed, and inadequately clothed. Their power of resistance to the ravages of disease is thus weakened. Their homes in cities are often in unsanitary sections — in alleys or low-lying flats. So also in the country, where impurities drain into their wells and sources of water supply. There is slight appreciation of the laws of health. Typhoid and malarial fevers hold sway among them. Contagious diseases and epidemics find easy victims. Because of low moral standards, lack of knowledge and loose family discipline, illegitimacy is common among the lower classes. The effects of diseases, not to be named, on infant mortality is marked.

The scourge of to-day is tuberculosis — that "ghastly tragedy of a race." On high authority it is stated that of the seventy-five million living Americans, at least eight millions must inevitably die from this cause. It is the greatest drain on the nation's resources. Among the slaves consumption was so rare that physicians even declared that the Negro was im-

mune from its deadly power. It is now the scourge of this race. The death-rate among the Negroes from tuberculosis is (at the present time) more than three times that of the whites from the same disease. Since the one prevailing source of tuberculosis is through infection, and the races, in the South especially, are so closely bound together, the menace to the health of the nation is serious. In the South the Negroes are, and will continue to be, helpers in the homes. They cook the food, nurse the children, care for the sick, and wash the clothes mostly in their own unsanitary cabins. It is evident that if *trained physicians* are not available for the instruction of the people in hygiene and sanitation, and for the arrest of this infectious plague, the results must be in the future even more alarming than to-day.

In some cities even at the North, the Negroes are dying off faster than they reproduce themselves. Dr. Furniss, the noted colored physician of Indianapolis, gives statistics showing that in no month in the last ten years has the birth-rate in that city equalled the death-rate. When the proportion should be one to eight, tuberculosis is the cause of *half* the total deaths of Negroes in Indianapolis. The fact that consumption mortality in New Orleans is three and one-third times greater for colored than for white, and in St. Louis and Chicago over three times as great, should sound the alarm.

In view of these conditions, peculiar significance attaches to statistics as to the training of the colored physicians. In 1907 the total number of medical students in the United States was 24,276. The total number of graduates was 4,980,—the smallest number since 1890.

There are seven medical schools for colored people — Howard University School of medicine at Washington, Meharry at Nashville, and Leonard at Raleigh,

being most prominent and fairly well equipped. The total number of professors and instructors in these schools for 1907 was 143; students 691; graduates 167. On the basis of seventy million whites and ten million blacks in the United States, there is one student in medicine to every three thousand whites, and one to every fourteen thousand blacks.

The strategic importance therefore of such an institution as the School of Medicine of Howard University is apparent. It was opened in 1867 and has sent forth over one thousand trained physicians, dentists, and pharmacists. The high efficiency and standard of this school are acknowledged by the profession. The terms of service for nine members of the senior faculty aggregate 264 years. Their work has affected the physical well-being of multitudes in the nation. The courses of study and methods of instruction are abreast of the latest scientific standards.

The completion of the Freedmen's Hospital, for which the University has ceded to the government a valuable park of eleven acres, gives clinical facilities unsurpassed. This is the only large hospital with modern appliances open in any broad way to the colored physician or student.

The thorough preparation of the Negro doctor involves the well-being of both races. The solidarity of the races in America, in relations and interests, is fixed. For weal or woe, the growing millions are bound together. In thousands of communities epidemics and disease in one race menace all. For the study of diseases peculiar to the Negro; for the prevention of epidemics that involve all; for the lessening of the frightful mortality of a race, the Negro physician must be trained.

The Negro is a fixture in our democracy. The four millions of yesterday will be the twenty millions in the

near to-morrow. The startling word of Kidd in his "Social Evolution," is significant, that "999 parts out of the thousand of every man's produce is the result of his social inheritance and environment." The Negro is set for the rising or falling of American civilization. If we do not lift him up physically, mentally, morally, he will pull down our civilization.

Economic efficiency is involved. He is to furnish the strong hands that must largely do the work in our semi-tropical South, with imperial resources yet undeveloped. Leaving out the question of humanity and the safe-guarding of national health — economic efficiency alone calls for the thorough equipment of physicians for the Negro race.

In the country as a whole, there is one doctor to every 636 people, taking no account of irregulars. Their distribution emphasizes the call for trained Negro physicians for work in the South. While in the states of Indiana, Illinois, Missouri, and Ohio, there is an average of one physician to 524 of the population, in North Carolina there is but one to 1319 people; in South Carolina one to 1346, and in Virginia, Mississippi, Alabama, and Florida one to every 894.

How strongly this emphasizes the need of trained Negro physicians who are really essential to a high physical status in the life of the nation! It is also evident that the physician of high aims and Christian principles may do much towards transforming the home-life and morals of a community and in uplifting an entire people.

But the largest hope for the moral and religious life of the Negro race is in the pulpit. The *preacher* is still the center of power. To a large extent the social, educational, moral and political, as well as the religious life of the race since slavery, has centered in the church. The organization, progress, and achievements of the

church among American Negroes is the one outstanding fact in their history since emancipation. Starting with but two positive inheritances from two centuries of slavery — the English language and the Christian religion — the ministry of the South among the colored people has reared the fabric of vigorous and aggressive church organizations, which take their recognized place beside other great Christian bodies of the nation. That this is an achievement without parallel must be granted, when we consider it as the work of a people whose executive talent had never been developed; a people who never were trained to plan work or to establish, equip, and administer institutions. At least 31,500 church buildings stand as a testimony to the success and permanency of this work. There are 25,674 ministers and a membership in the various denominations has been gathered into the church, aggregating, according to the last census, by Dr. Carroll, 3,475,538, not including fully 300,000 colored members in the Methodist Episcopal, Congregational and Presbyterian churches.

The importance of the training of an intelligent and consecrated ministry for the race is emphasized first, by the fact that this people, gathered largely into churches of their own, must be led and instructed by a native ministry.

The neglect of the training of an efficient native ministry has made for weakness in more than one mission field. In the Hawaiian Islands the early missionaries won sweeping victories. Later, the churches passed inevitably into native control. The neglect in training strong native religious teachers and leaders was then evident, as the churches sank into weakness and inefficiency.

The Moravians in their mission fields are now recognizing as never before the necessity for the training of a native ministry. Because of this neglect, failure

and weakness have followed the noble victories of earlier years. The China Inland Mission has learned the same lesson. With remarkable conversions and rapid progress under early missionaries, the work has been confined to narrow limits for lack of forceful native leaders.

The need of a trained Negro ministry for permanent religious efficiency is emphasized in the following strong word from a Southern man: "We need for the continued and successful instruction of the Negroes, as well-educated and as intelligent ministers and as good preachers as the churches can supply. It is the experience of all those who can lay claim to these qualifications, who have entered upon the work of the religious instruction of the Negroes, that instead of requiring less talents and learning, they have needed more than they possessed, and that they found the benefit of all the knowledge they had acquired." The fact that this was printed in a book on the religious instruction of the Negroes, at Savannah in 1824, and that it relates to the *white* ministers in their mission to *slaves*, emphasizes the need of trained ministers for a race of *freemen* of to-day.

Second. To hold the rising generation to the Church, a trained ministry is imperative. The Negro ministry of to-day faces new conditions. *Freed* men from slavery are passing away. Born *free* men and their children, with forty years of educational opportunity, are at the front. The Negro has been given a chance never before given to any destitute race in all history, and he has shown his native worth by taking that chance. Nearly one-half of the race reads. The school teacher is abroad. There is keen thirst for knowledge. The teacher is the oracle in a thousand places. The educated physician claims respect. The newspaper is in hand. Civilization is working tre-

mendous changes. The people read; they think. The world of literature, good and bad, is open to them. The church is no longer the only center of attraction. The voice of the minister is no longer the voice of God. New centers of life and thought are forming. The fact for the Negro ministry of to-day to face is this — the church has rivals. It no longer is supreme in the thought and affection of the people, merely because it is the church. It must prove by its life and works its right to existence and support. The church of to-day must, by its spiritual power and moral leadership, establish its claim to the credence and devotion of thoughtful, pure and aspiring men and women — or lose its hold on the race.

The education of the masses has swept whole congregations beyond the ministers. The low moral life and debased ethical standards of too large a number in some communions, repel multitudes of self-respecting and aspiring people. With their thinking minds, their knowledge of the Word, their awakening conscience, their loftier ideals of righteousness, their thirsting after the truth, the question rises to the solemnity of a problem — how are we to hold this rising generation to the church?

The answer is clear: only through a trained, high-souled, and consecrated ministry, endued with intelligence and power, can the young people of the present generation be drawn and saved to the church.

Another problem that confronts the Negro ministry, is the need of men who have the qualities of leadership and are able to meet the demands for the civil, moral and social reforms which in State and Church are bound to come, and that demand Christian leadership. To hold such power demands a ministry that proves by its masterful grasp and its brave treatment of all questions that make for the civil, educational, and moral

uplift of the people, its right to leadership. In social upheavals and reformations, in righting the wrongs of the people, how often has history witnessed an infidel leadership assuming control and direction. Observe Tom Paine and French infidelity in the American Revolution. The ministry, because it lagged in the beginnings of the anti-slavery movement, is placed in a false position, which it has for a generation been explaining away. The reforms now needed, and that, through an aggressive and alert ministry, may come in peace, must find origin in the Gospel; but in a gospel interpreted and enforced by educated, catholic brain, reaching not the few, but the masses of both races.

Another problem in the effort of the ministry to elevate the Negro, is to provide missionaries of ability and worth, men with the enthusiasm of humanity and devotion to Christ, who will carry the Gospel into the darkest places of the South. The cry for help has in it the undertone of despair. Who will rise to go? Who should go? The cry is for strong men — men of education and devotion to God, who can save multitudes of these people from threatened relapse into barbarism — a coarse, low, hopeless condition of life. It takes, not the ignorant ministers and lay preachers for such work, but men strong of brain and large of heart and pure in life — the very best talent that the Church can command.

In view of these facts, is it not evident that any adequate treatment of the relation of moral and religious education to the life of the nation, must have clearly in view the ten million Negroes in our land, whose enforced segregation becomes yearly more marked. All the motives of patriotism, philanthropy, love to Christ, unite in urging help from every patriot and friend of humanity. And to the colleges and professional schools we must look for our trained teachers,

helpers, and leaders, who shall redeem a race, and thus safeguard the higher moral and religious life of a nation.

RELIGION IN PUBLIC-SCHOOL EDUCATION

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What do we mean by religion? Is religion to be identified with ecclesiastical organization, creed, ritual, and emotionalism, so that when these are dismissed nothing remains? In most of the discussions over the Bible and religion in the public schools, this seems to be the point of view. The partisan advocates of particular sects, the zealous guardians of religious liberty, and the vigorous opponents of everything called religious, all join hands to keep the Bible and religion out of the public schools.

But this conception of religion so generally held by Christians differs from that held by Jesus, whom we Christians profess to follow. He did not make religion to consist in ecclesiasticism, or in doctrinal belief, or in ritualism, or in emotionalism. He gave to his followers no ecclesiastical organization, no theological creed, no ritual or ceremonial system, no standard type of emotional experience. To him religion was an ideal of life. Religion meant righteousness, the doing of God's will, the possession of the qualities of character described in the Beatitudes, the doing of the good and helpful deeds described in the Sermon on the Mount and the parables, the love to God and love to men in which the law and the prophets were summarized, the practice of justice, mercy, and faith, the weightier matters of human obligation which men were leaving undone. This was what religion meant to him, and this is what religion should mean for us.

It is worth while also to observe that Judaism presents substantially the same ideal of life, when the prophetic ideal rather than the legal or ritual ideal is considered. The prophetic ideal is summarized by Micah (vi.8) in the words: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" And in Amos (v.24): "Let justice roll down as waters, and righteousness as a mighty stream."

Religion, therefore, as interpreted by Jesus, and by all Christianity that has been faithful to his teaching, and by the Hebrew prophets upon whose foundation he built, means reverence, trust, obedience, faithfulness, industry, sincerity, honesty, truthfulness, righteousness, justice, purity, honor, kindness, sympathy, helpfulness, health, and happiness. Religion is an ideal of life. For all of these qualities and acts the actual teachings of Jesus can be cited, and his own example shown. These qualities and acts therefore set forth the ideal of life which religion at its best proposes.

Have these religious qualities and acts any place in public-school education? Do the children in the public schools need development in reverence, trust, obedience, faithfulness, industry, sincerity, honesty, truthfulness, righteousness, justice, purity, honor, kindness, sympathy, helpfulness, health, and happiness? Or can these matters of religion be left to the home and the church? It is safe to say that no representative official of the public schools would exclude the inculcation of and training in these qualities and acts from the work of the public schools. It is not religion as an ideal of life that the public-school men are opposed to but religion as sectarian organization and sectarian theology.

The National Education Association at its annual

convention held three years ago (1905) passed the following resolutions touching this point:

"The Association regrets the revival in some quarters of the idea that the common school is a place for teaching nothing but reading, spelling, writing, and cipher-ing; and takes this occasion to declare that the ultimate object of popular education is to teach the children how to live righteously, healthily, and happily, and that to accomplish this object it is essential that every school inculcate the love of truth, justice, purity and beauty through the study of biography, history, ethics, natural history, music, drawing, and manual arts. . . . . The building of character is the real aim of the schools, and the ultimate reason for the expenditure of millions for their maintenance."

The aim of the schools, is, therefore, according to this notable utterance of educators, religious; for it upholds the standard of life that religion upholds. And the public school, in striving "to teach the children how to live righteously, healthily, and happily"— one would wish to add usefully — is doing the work of religion. The teachers of America are inspired with the genuinely religious purpose to promote nobility of character and social usefulness in the children of the schools. They rightly resent the imputation that they are mere knowledge mongers.

The Bible teaches the ideal life. The exclusion of the Bible from the public schools, so far as such exclusion exists, is on the ground that the book is sectarian or is used to teach sectarianism. The Roman Catholic naturally objects to having the Bible interpreted to his children by Protestant teachers, and the Jew naturally objects to having the Bible taught his children by Christian teachers, and the non-religious man naturally objects to the use of a religious book with his children. Undoubtedly there has been just reason for these ob-

jections in the actual interpretation given the Bible in the public schools. Protestant Christian teachers may very easily present the Bible teaching as they understand it, with their particular sectarianism more or less prominent, and this interpretation will be more or less unfavorable to Roman Catholicism, Judaism, and irreligion.

But those who count themselves the opponents of religion are generally opponents, not of religion as an ideal of life, but of religion as some type of ecclesiasticism or doctrine or ritual or emotionalism. The so-called secularists are in favor of the qualities and acts listed above as constituting the true ideal of life, and they certainly wish the public schools to give training in these virtues. They would agree that the aim of the schools is the making of ideal men and women.

If we could have the Bible used in the public school. in such a way as only to present and to impress this ideal of life about which we are all practically agreed, the objection to its use in the schools might disappear. One could use many parables and others portions of Jesus' teaching and deeds, together with many passages in the New Testament epistles and in the Old Testament, which have a content and purpose directed simply to the ideal life. If teachers could be shown how to select suitable material from the Bible for school use, and could be shown how to avoid sectarian influence in their interpretation of the Bible, and could be brought to see the usefulness, power, and beauty of many portions of the Bible for character-building, the great obstacle to the Bible in the schools might be removed.

As a matter of fact, sectarianism and theology are data of the adult mind. They find almost no place in the mental life of the child, and the actual influence of such portions of the Bible when read in the hearing of the

child is very much less than we often suppose. We adults are so excitable over matters of church organization and doctrine and ritual that we easily imagine the children too are concerned with these subjects; but quite the opposite is the case. Let one try to explain to a child of even thirteen years the difference between the Roman Catholic and the Protestant ideas of ecclesiastical government, or the distinction between the divinity and the humanity of Christ, or the significance of baptism, or the characteristics of Paul's religious experience; he will see that these things have little meaning or value for the child.

What the children in the public schools need, and what the Bible if reasonably used can help them to get, is an understanding of life from a simple, practical standpoint. To train boys and girls in the right way to live, to teach them the right things to live for — this is the goal of public-school education. We should find a way to use the Bible in the schools solely for this purpose.

Religion as an ideal of life, therefore, is at the foundation of our public-school aim and work. This is not strange, for the schools were created by religionists to promote the work of religion, namely, the development of the ideal life in boys and girls. The public schools have not departed from this task originally set them; on the contrary, every decade marks great advance in the capacity and the efficiency of the schools for this end. The institutions of popular education during the past century have made rapid and remarkable progress as agencies for human betterment. And they grow more fundamentally religious along with their other growth, for the character-building function of the schools becomes clearer and more pervasive as scientific education establishes its principles and methods.

MORAL TRAINING THROUGH PATRIOTISM

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The time has passed when the need of greater religious and moral instruction in the public schools can be considered a debatable question. It hardly seems too much to say that an indefinite continuance of the present situation threatens the very existence of our whole public-school system. Already thousands — indeed millions — of children are being withdrawn from the public institutions, where our hope of an ideal, caste-less democracy requires they should remain, and are being placed in parochial and private establishments where a completer training gives greater recognition to the moral nature. Already it is being seriously recommended that education as a whole be given over to the religious bodies, they to be superintended and reimbursed for outlay in every department except that of religious culture. Nor can this be wondered at when the business men of one of our greatest cities have petitioned for the reestablishment of religious instruction as rendered imperative in view of the notably decreased dependableness of their young employees trained under the present regime; and when the police-court blotter bears witness to the fact that by far our most criminal class is made up of the American-born and *American-educated* sons of foreign-born parents. These young men devote all the strength and cunning of energetic bodies and trained brains to following the paths of crime simply for the reason that, after dismissing the orthodox piety of their parents as un-American, they are nowhere in the course of their training as citizens brought into contact with any system of moral obligation with which to take its place.

The problem has come upon us, of course, like all others, by a natural evolution. Little by little there has developed a multiplicity of jealous creeds and sects whose adherents, rightly or wrongly, feel it to be unjust that with the taxes they contribute their children should be taught a belief unfriendly to their own in a country guaranteeing religious freedom. What is most worth noticing is this: that the resultant more or less complete elimination of the religious teaching objected to indicates that, after all, the point of view of the protesting citizens has been sustained before the bar of public opinion. This should be most clearly kept in mind by those who consider the problem's solution to be merely a matter of forcibly and immediately reinstating what has been thus gradually and in fair-mindedness displaced. It means plainly that only the most studied *compromise* is to be thought of. Even this vanishes into the thin air of the impracticable; for harmonious agreement on even the most meagre outline of creedal faith becomes, in actuality, a most difficult and hopeless matter. "Bible reading without note or comment," for instance? But, pray which Bible — Hebrew, Catholic, King James or Revised? Judging from all the signs it seems certain that long before all the details of such a "working agreement" could be arranged there would be abundant opportunity for the consideration and the trial of all other conceivable solutions.

Without further proving or parleying, then, let us hasten to the investigation of a remedy adopted by the Japanese for the treatment of this same national distemper, and proved, in their experience at least, successful.

After her introduction to the civilization of Christendom, Japan sent to every part of the Western world experts commissioned to report the most approved

means of meeting and mastering every one of the multitudinous obstacles in the way of her becoming the self-respecting peer of her new acquaintances. We may feel complimented that after so thorough a world-search, to which all the best intellects of a marvelously acute people were devoted, our public school was transplanted to the shores of the Inland Sea and 93 per cent of Nippon's children placed at their daily desks. It is to our discredit, however, that the experts felt it unsafe to allow the American defect of insufficient moral instruction to go uncorrected. At the same time the study of the German system of sending representatives of the various creeds to the school children in accordance with the choice of parents seems to have appeared to them open to political tampering and likely to be productive of general disunity. At any rate the report favored utilizing as an instrument of moral training, patriotism, in the sense not of mere glorification of one's country but of devotion to its highest good; believing it fitted to accomplish moral ends through the growing appreciation of the close connection between this highest good of the nation and the righteousness and nobleness of its individual citizens. As a result there appeared what is called the "Rescript of 1890" as issuing from His Imperial Majesty, the Mikado. Preserved in its sacred niche, a part of the celebration of every public occasion in every school in Nippon is its ceremonious reading:

Know Ye, Our Subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education.

Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends, true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers.

Furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by their descendants and their subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence in common with you, Our subjects, that we may all thus attain to the same virtue.

"This rescript," says Baron Kaneko, speaking of the system's success, "ever before the eyes of the people, may be taken as the essence, the soul, of the national policy. It may serve as some explanation, to those who wonder, of the loyalty and self-sacrifice, alike among the soldiers in the field and among their kindred at home, which has characterized every day of the recent war. . . . .

"The readers consist of chapters of our own national history, benevolent acts of the Emperor and the Empress, heroic deeds of our generals and our admirals, famous works of our scholars and our statesmen, the writings of our great poets — all, in fact, that can broaden, ennoble, and uplift the national character in its formative and plastic period, youth. Instead of nar-

rowing the pupil's horizon by purely domestic examples, we take care to insert frequently, among the chapters mentioned, a similar account of the great deeds of the great men of others countries. The characters and deeds of George Washington, Abraham Lincoln, Benjamin Franklin, Napoleon, Nelson, Frederick the Great, Darwin, Florence Nightingale, the work of every epoch-making mind, every beacon-light of the world's history, we seek to make familiar to our children as an important part of their education."

Now it may be objected that the plan must be voted a failure in view of the lamentable reputation of the Japanese as regards certain of what we call moral qualities. But it must be remembered that Japan is just now in the midst of the transition from a communal to an individualistic basis of society with all the shifting of moral values therein implied, and that in the Japanese tongue the word for chastity as meaning the same for a man as for a woman does not yet exist. The system should hardly be blamed for not accomplishing what it was never meant to accomplish — to remedy a need never perceived as a need. Similarly, too, it may be urged that patriotism with us is a very different matter from that found in a country where the social organization is a semi-sacred hierarchy leading step by step up to the Mikado who is at once head of the state and the object of religious reverence. Yet this at most can only be a difference in intensity — and a slight one — rather than in quality or essence, since the Rescript contains no demand with which our own patriotism would not gladly comply.

Now if this instance of the use of the love of country for moral purposes were the only citable example it would still be immensely significant in view of its having come after that thorough study of the whole world-field which in this and other connections has been re-

sponsible for so much of Japan's phenomenal progress. But other examples are not wanting.

France, whose reputation for unmorality and immorality would lead us last to her in such a quest, seems to have beheld the handwriting on the walls of her national life, and has been one of the chief to bring to bear upon the straightening of her moral paths the citizen's devotion to the state. Her schools are now daily teaching a most carefully elaborated system of ethics, coming as close as may be to dogmatic religion and calculated throughout to develop sound private character in a state threatened with moral dryrot. Nor is this all. In every public place the citizens read posters issued by one of the ministries calling attention in a sane but superlatively serious way to the evils of alcoholism and the need of abstinence as demanded not only "by the welfare of the individual and the integrity of the family but by the very preservation of the state." It is said that at one time the effort to strengthen patriotism for the attaining of these moral ends was so general that the wise exhibitor at the annual Salon was he who chose a patriotic subject for his work, and so gained the diplomatic as well as the æsthetic favor of the governments' judges.

Great Britain, likewise, has chosen patriotism as affording the most powerful leverage in a time of serious stress caused by the besotted condition of her working man. Nor has the choice been proved ill-advised. Almost within the limits of months a tremendous improvement has been gained through nothing else than the response of every class to the call for a devotion to the Union Jack which should keep it waving in every sea by means of abstinence and increased individual efficiency at home.

In Germany the Emperor has been realizing his dreams for the advancement of the Fatherland by ap-

plying the constant stimulus of a patriotism which should stop at nothing. Even though it seems to us often-times rather a selfish glorification than "advancement" which lies closest to his heart, we cannot but believe that in all sincerity and genuineness he conceives his country's highest welfare bound up inseparably with the religious rightness of his subjects. Religion and patriotism thus have come to mean almost the same thing to him. It requires only the slightest knowledge of Germany's wonderful growth since his coronation to realize the vast effectiveness of his appeal.

In our own land the president is the incarnation of that belief in private character as determining the public good which it is proposed to utilize. His "square deal" and the other private virtues insisted upon in so many of his utterances are not urged as desired by a duty-claiming God nor by an abstract, impersonal "society." They are *demanded by the welfare of the country*. And certainly no one can deny that the argument and the nation's response to it have put us an almost unbelieveably great way forward on our journey toward the attainment of our ideals.

It is to be noted here that with us patriotism resembles that of the Japanese in its unusual loftiness and purity as a sentiment and its powers as a motive. The German, Münsterberg, points out that "American patriotism is unique in that it is directed neither to soil nor citizen but to a system of ideas — and ideals — respecting society and is a community of purpose for their realization." It is no wonder that in such a country the national spirit should be unconsciously and imperfectly adopted, as it has already been, in those cities where some *permissible* form of moral culture has been demanded.

It need hardly be said that such a universal adop-

tion of one social force as fitted above all others for accomplishing the gravest conceivable purposes is not a mere coincidence. The reason is to be found, it seems to me, both in the positive qualities of patriotism and the negative qualities — the defects — of the two other common social agencies — religion and ethics. Of these the first should be in truth "the power" to which every recourse should be made. But is it not true that the Christian religion is, or has been, too individualistic to exert the greatest force where broad social unity in effort and effect is vital? The circle about a man and his God has been too small and too private for the intrusion of the nation, and its needs; and too personal, too peculiar, to bring the desired unified reaction. Ethics on the other hand, while possessing the incontestable reasonablenses of deriving moral values from the experience of the race, has been too abstract, too hopelessly general, to exert a proportionately considerable influence on the actions of men. The circle here has been too great.

Patriotism combines these advantages and lacks these defects. The nation is the social unit, a part of society set off definitely and concretely by itself within tangible boundaries of river, mountain, or sea. Instead of the huge, over-awing "society" of ethics, patriotism presents a particular family of the human race, living in a particular place, speaking a particular language, hoping a particular hope, suffering in a particular way as the result of a particular set of mistakes and follies. Its appeal, accordingly, is always particular, concrete, perfectly understood by all and calling out a response unified to the highest degree.

That is not all. It possesses in large measure the emotional power of religion. For the sake of national self-preservation patriotism has been fostered in all times as a sentiment lofty and altogether worthy. It

lays strong hold, accordingly, upon the heart and through it gains access to that vast store of human motive power lying just behind the ought, to which religion possesses the single other key. And in so doing it nowhere suffers from contact with such disruptive influences as creed and dogma. Is it strange, then, that nations should unconsciously call to their aid a force possessing the rationality of ethics without its weakening abstractness, and at the same time the soul-power of religion without its discordant tendencies?

It should perhaps be said in passing that the fact that the state does call to its aid in connections so vital the love of country indicates that it has reached a high development. George Adam Smith has said, "Confine religion to the personal and it grows rancid, morbid. Wed it to patriotism and it lives in the open; its blood is pure." This may be going too far: history would seem to suggest the middle course. The religion of primitive man is always tribal. His morality is tribal, communal, as with the early Jews and the Japanese of a half-generation ago. Then follows the discovery of the individual after some social cataclysm from internal or external causes and the antithesis results — the individual is deified. The nation suffers from the violent transfer of emphasis and the synthesis is soon established. No longer nation at the cost of the individual, no longer individual at the expense of the nation, but each reaching its highest good through — and only through — the highest good of the other.

If then we have at all succeeded in showing that patriotism has been successfully adapted to the moral need of the public schools of Japan, that its powerful leverage is constantly being used for the attainment of moral ends by the leading nations of the world, that its adoption as a moral agent of tremendous power is the

result of natural causes, and that America is particularly well fitted to avail itself of this instrument; if, in other words, the fitness of patriotism for the purpose proposed is shown both in logic and experience, it may be worth while to take a few moments to consider the general outlines of the particular embodiment calculated to effect the bettering of our present public-school conditions. I say "general outlines" because the complete details would, of course, need to be carefully worked out by a commission of experts, including both idealists and practical schoolmen of various religious beliefs chosen for the purpose.

Undoubtedly, as in the example of Japan, as much as possible—probably all—of the teaching would wisely be embodied in the books and other school machinery now in use, even though this would require the revision of practically every text-book. For the child, the primer and reader would contain examples of such virtues as appeal to the very young and in general the attempt would be to satisfy the child's desire for information by conveying in every possible way such an idea of the simpler surrounding elements of American society — the family, the school, the city, all with their various functions of helpfulness — as to prepare the way to the appreciation of citizenship as joint-ownership, and as such demanding at once gratitude, coöperation and fairness.

The boy and girl would be approached, in turn, through their desire to collate information, find laws, draw deductions, and so obtain inspiration for the casting of the bread of cause on the waters of law confident of its later return in the form of effect. History in the form of biography, with the emphasis on greatness as following on rightness, suggests itself at once. Nor would we find it advisable to be less catholic than the Japanese in our choice of heroes. The knowledge of

other peoples and lands would be further increased by the study of geography, which, as J. W. Jenks suggests, is particularly fitted to give the sense of natural law as determining—*and compelling*—the social and economic interdependence of localities, states, and nations. Even mathematics, as he points out, could well be made the vehicle of the social and national teaching.

Perhaps the greatest imaginable results could be obtained by giving the combined energy and desire to collect and collate, characteristic of boy- and girl-hood, a chance to express itself in the investigation of the results of the every-day, apparent evils on the individual and the nation. The Spartans used occasionally to send a drunken slave through the city in order to give their young men an object lesson of the disgusting shamefulness of intemperance. The respective results of the saloon and the church might easily be investigated in such a way as would do no harm and yet would be sure to leave a lasting impression because gained through the whole personality's activity. Lying and truthfulness and other evils and virtues could be similarly compared as to their results. This practice in forming judgments could be supplemented by actual service in doing, perhaps as a school group, concrete good — helping this widow or that orphan, cleaning this street or reporting that alley. If all our higher education is insisting that nothing is really learned until it has *gone through us* with the completeness of the laboratory method, why should not moral judgment be taught by giving opportunity to notice what makes this wrong and that right? This, it seems to me, could hardly fail to have better results than our present method of forcing moral judgments upon the scholar as having no connection with his or any other human point of view, leaving him to satisfy his curiosity through the terrible laboratory practice of "sowing wild oats."

In the later years of the school advantage would be taken of the openness of the spirit of youth to the appeal of ambition, and every effort be made to direct that ambition into noblest channels. Biographical history and literature, the attractiveness of the greatest men, the evils and the needs of the state and of the world, and the laws determining one's highest efficiency in meeting them, the laws of personal relations — all these would be brought out in a system built by practical idealists. With the perfect nation in mind it would seem not impossible to teach all citizens an inductive morality which would lead naturally to God and the Christ ideal in a progression which is coming more and more to be considered rational. Sin from any dogmatic point of view is now almost unheard of; even the sentimental view-point is passing—the definition is, as it were, scientific. Sin is folly, the infraction of nature's — God's — laws regulating spiritual as well as physical, the pursuing of lawful or unlawful objects by *unlawful* means, the unlawfulness hurting both the individual and others about him. I believe the state is rapidly coming to the time when there will be no question as to its right to require, and its duty to assist, obedience to this higher law, for the reason that the effects of even the citizen's most individual sinning will be seen to be so broadly social, so nationally harmful. This requirement and this assistance will mean that the state for its preservation and prestige will find it necessary to favor the teaching of religion *as life* even though as dogma it will continue officially taboo.

In other words, patriotism, instead of setting up the worship of the nation, will more and more promote the spiritual life and worship of God, untheological though He be, because it will be evident to an enlightened state that only as its citizens avoid the folly of breaking the spiritual law and avail themselves of it for the in-

crease of their efficiency and happiness will it attain to its ideals of contributing the maximum to "the knowledge, the moral energy, the intellectual happiness, and the spiritual hope and consolation of mankind."

Too idealistic does this seem? To us at this moment perhaps it is. But who shall call it impracticable for a nation fully appreciating religion as "according-to-law-ness," and understanding the vision which that makes possible.

The minor details of morning exercises and other similar methods for rounding out the teaching would, of course, be arranged by the commission. Briefly, its problem would be: First, to make the teaching broad enough to possess the concreteness demanded by energetic, young, human beings. Secondly, to employ all the latest pedagogical principles; to realize that the greatest lessons are learned through unconscious attention; to see and utilize the child's and the youth's point of view in all its manifestations of "gang," love of contest, etc. Third, to remember that the greatest of all forces is personality whether embodied in flesh and blood or in biographical ink. Fourth, that the laboratory method has so proven its value in fields where it has been tried as to warrant its favorable consideration in other connections. Fifth and lastly, to remember that patriotism in the plan proposed is a means not an end.

It is unfortunate that we have not a paternal government fitted to take the step necessary to supply at once the remedy demanded by the acuteness of the moral and religious — or rather the immoral and irreligious — condition of our boys and girls. But, as has been said, "successful trial in one state is followed so quickly by initiation in others that our system is practically a national one" and the obstacles in the way of national adoption not so great as they might seem. I believe

the situation is now such that if the cure can be found its adoption will take care of itself. Though the Religious Education Association was not, as I understand it, conceived for the promulgation of any definite program of educational reform or improvement, it may not be out of order to ask if the recent rapid development of the need does not warrant at least the appointment of a committee of, say, three or five for the proposal of a detailed program after giving time and money to as careful a study of the problem and its treatment in every Christian land as would be given by Japanese or German commissioned experts.

It goes without saying that I believe the commission, by a process of elimination, would come to agreement upon some such scheme as has here been outlined. But whether that is true or not, in the name of all that is worthy between New York and Manilla, — and through the tremendous moral responsibilities which the God of nations has seen fit to give us this means all that is worthy in twentieth-century life — let us have definite, thorough, expert, responsible study of the need before there arises a generation blind to its existence because their eyes have seen not better things. For there is not one member of the Association who does not know that, spiritual laws being as they are, the coming of that generation has within itself the possibility of spelling for America the beginning of the end.

Christian Woman Board
Missions.
Peoria, Ills.

MORAL INSTRUCTION IN THE PUBLIC SCHOOLS OF FRANCE

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France has made a more serious conscious effort than any other great nation to develop character through her schools. The means chosen for this purpose is direct moral instruction on a secular basis.

In 1882, a law was passed making compulsory such moral instruction in all public elementary schools. A body of eminent educators formulated a model programme. Courses in morals were established in the normal schools. Text-books, following closely the official programme, were introduced into the schools. Within a few months, moral instruction was as truly a part of the regular school work as reading or arithmetic, and it has continued to occupy this prominent place in the school curriculum ever since.

The time devoted to moral instruction in the primary school is, for the elementary and intermediate courses (7 to 11 years), one hour per week, and for the superior course (11 to 13 years), one and one half hours per week. In general, this time is divided into three equal periods and apportioned to the first hour of alternate school days.

It has been said that this moral instruction rests on a secular basis. Duty and conscience are the key-words. The sanctions of morality are to be found in duty not in religion. Duties toward God are included in the official programme but nothing concerning the attributes or nature of God, and of course no church creeds or catechisms, are to be taught. As a matter of fact, duties to God are given but little space in

the text-books and are passed over lightly if taught at all.

The Official Programme. The teacher at work is provided with elaborate instructions and suggestions concerning the task of moral instruction. He is given a carefully outlined course of study, or "official programme," and his pupils are, in general, provided with text-books prepared according to this official programme. There are in reality three such programmes, one for each division of the primary school.

The elementary programme (ages 7 to 9) is chiefly suggestive. The teacher is to engage in familiar conversations with the pupils and to read to them moral examples, precepts, parables, and fables; also to direct practical exercises tending to put morality into action in the class itself: (1) by individual observation of the pupils' characters, (2) by intelligent application of school discipline, (3) by incessant appeal to the feelings and the moral judgment of the child, (4) by correcting false notions, superstitions, prejudices, etc., (5) by having children present, from their own observation, illustrations of such vices as drunkenness, idleness, and cruelty, (6) by having them contemplate grand scenes of nature in order to arouse the religious feeling and the feeling of admiration for the universal order.

The programme for the intermediate classes (ages 9 to 11) — the heart of the entire course — is more definite. It treats of: (1) The child in the family — duties towards the parents, grandparents, brothers, sisters, and servants. (2) The child in the school — docility, assiduity, work, duties towards teacher and fellow pupils. (3) La patrie—duties towards la patrie and society. (4) Self — duties towards the body: sobriety, cleanliness, and temperance; duties towards exterior goods: economy, avoidance of debt, work; duties towards the soul: veracity, sincerity,

personal dignity, self-respect, modesty. (5) Duties towards other men: justice, charity, kindness, fraternity. (6) Duties towards God: reverence, obedience to God's laws as revealed in conscience and reason.

The superior programme (ages 11 to 13), presents a more comprehensive treatment of duties towards the family, society, and la patrie.

This programme of moral instruction as a whole is, perhaps, as comprehensive and rich as can be found anywhere. Moreover, it contains little that is not important for the moral life. It is a careful and complete outline of moral duties.

It should be noted, however, that it is an *outline of moral duties rather than a course of study suited to children of public school age.* The men who arranged the programme seem to have been thinking of moral citizens, not of moral children at each stage of their development. It is as if, knowing from their own experience and observation what qualities are desirable in adults, they had said: "Go to; let us arrange a programme in moral instruction which emphasizes all these qualities, and, when our children are grown, we shall have noble citizens." Whether the thing to be taught is related to the life of the child is of little consequence, so long as it is likely to be important to the man.

Again, there is lack of harmony between the most fundamental parts of this course of study — those dealing with duties to self — and the organization and management of French primary schools. France affords the anomaly of a programme of moral instruction suited to a republic, and a school organization adapted to an absolute monarchy. The teacher is expected to instruct his pupils in initiative and self-reliance, but the strongly centralized school system forbids him to exer-

cise either of these admirable qualities. And the discipline generally maintained prevents pupils from putting this teaching into practice. Personal dignity and self-respect are to be taught, but neither is possible in any high degree to the teacher, whose duties are so minutely prescribed that the Minister of Education at Paris can tell exactly what is being done at any given instant in every school in France. Both are hostile to the dominant spirit of French life—militarism.

Text-books. The text-books on morals, for the most part, follow the official programme very closely. Their differences are in method of presentation, one using many quotations from literature by way of illustration, another emphasizing clear-cut definitions, another giving frequent résumé, etc. Some authors grade their books according to the divisions of the primary school. Others combine in one book and with the same treatment lessons for the elementary and intermediate, and still others for the intermediate and higher divisions. One writer has different books for teacher and pupil, the teacher's book including what is contained in the pupil's, and, in addition, two brief plans for handling the lessons (one for the intermediate, the other for the superior course), and subjects for written exercises. Since the elementary and higher programmes do not furnish as definite outlines or as rich fields for writers of text-books as the intermediate, there are more text-books for the intermediate course and many of those for the other courses follow the intermediate outline.

But let us examine one of these books more carefully. One of the most extensively used bears the title: "The First Year of Moral and Civic Instruction." This reached its 48th edition in 1904, 25 editions having appeared since 1890. In 1889 it was mentioned first in the list of text-books most in use — a rank which it ap-

pears still to hold. It is intended for children of intermediate grade, i. e., from 9 to 11 years old. The book is divided into thirteen chapters as follows:

(1) Duties of the child in the family, in the school, and in apprenticeship.
(2) Duties towards self.
(3) Duties towards society.
(4) Work, order, Association, etc.
(5) Employers, and employed.
(6) The farmer.
(7) The merchant.
(8) Service of the state.
(9) The head of the family.
(10) Civil rights.
(11) The state.
(12) The administration.
(13) Rights and duties of citizens.

Each chapter consists of a number of moral, hygienic, or business precepts and definitions, a résumé, a group of references to the supplement which will be described more fully later, a few subjects for pupils' compositions and several pages of little stories, apparently written by the author, illustrating the teachings of the chapter. There are also questions at the bottom of the page, numbered to correspond with the various duties emphasized on that page. An occasional quotation from the laws of France appears among the precepts. Specimen pages and sections will show the character of the book better than any description of it. Here is the first page, which treats of duties in the family:

"(1) You ought to love your parents, who love you, nurture you, and educate you."

(2) You ought to respect them. Do not be familiar with them, as you are with your companions.

(3) You ought to obey them. Do not dispute

with them. One disputes with equals not with his father and mother.

(4) The law makes sacred the authority of parents in giving them the right to punish. (Here follows a quotation from the laws of the Republic, bearing on the authority of parents over their children.)

(5) You ought to be grateful to your parents for all the care which they give you."

At the bottom of this page are the following questions:

"(1), (2), (3), State the principal duties of children towards their parents.

(4) How does the law make sacred the authority of parents over their children?

(5) Why ought you to be grateful to your parents?"

At the close of the first chapter is the following résumé which the pupil is expected to commit to memory:

"(1) I shall love my father and mother; I shall respect and obey them.

(2) I shall be grateful to them; I shall render to them in old age the care they have given me.

(3) I shall love all the members of my family.

(4) I shall do honor to the name I bear.

(5) At school, I shall work with all my might; I shall put all my attention and all my intelligence into everything that I do.

(6) I shall love my teacher; I shall obey him, respect him, and be grateful to him.

(7) I shall form good habits, and shall choose well my friends; I shall avoid evil companions.

(8) During my period of apprenticeship, I shall work hard, and be teachable and honest. I shall carefully guard the good habits of my childhood."

Notice that this résumé, as are also some of the others, is cast in the form of a series of resolutions or pledges.

The chapter on "The merchant" treats of book-keeping, bankruptcy, notes, drafts, checks, protesting of notes, failure, liquidation, and gives the 9 to 11-year-old prospective merchant such indefinite advice as "Do not make hazardous investments," and "Do not buy too much merchandise." In the chapter on "The head of the family" we find the question "What is marriage?" answered by the enlightening statement "Marriage is the most serious act of one's life."

Thirty pages of the book are occupied by a supplement which gives additional information concerning terms used in the lessons, usually with quotations from the laws. A few such terms are: "commercial associations," "code," "municipal council," "general council," "contracts of marriage," "desertions," "schools," "expropriation," "electoral list," "pensions," "posts," "military service," "vagabondage." At the end of the chapter are given a few references to this supplement, which the pupil is expected to look up and copy.

What shall be said concerning this text-book as a whole? It contains a large number of valuable moral precepts and definitions, which the pupils are required to commit to memory. There can be no question that it fixes in the child's mind, temporarily at least, many statements of moral duties, distinctions, and resolutions. The composition exercises and especially the abundant illustrative material must serve to give this memory-stock greater permanence and meaning. But the mere memorizing of precepts, definitions, and resolutions does not constitute moral training. These give at best only knowledge about morality. Unless they actually reach the understanding of the child they do not even give this. And knowledge about duty and about moral distinctions does not necessarily result in moral life and conduct. The entire book has a mechanical, precept, question-and-answer air about it which robs it of vi-

tality. Many of its teachings are far beyond children 9 to 11 years old; as, e. g., those about the head of the family and marriage. Many others have no moral significance whatever, as some of those in the chapter on the merchant; others never will have interest, except for the few who engage in particular occupations. Much of its illustrative material is fanciful, inaccurate, trivial. No attention is paid to the stages of child development. The author appears to have looked over society and picked out those qualities in children and adults which seemed to him desirable, and, without asking whence they came or how they are most naturally developed, to have included them in his book to be taught in the school.

Such is one of the most widely used French text-books on morals — a book which has gone through more editions than any other of the score or so examined. Altogether the books examined are an unsatisfactory lot, of which the best appear to be little used and the worst much used. Probably the most valuable feature of them is the use of illustrative selections from standard literature. But this feature is not used at all in some, and only in a limited and imperfect way in any of them. The one thing common to all is an abundance of moral precepts and definitions.

The Instruction — How Given. But how do teachers actually use the programme and text-books? How are the lessons presented? This, of course, varies greatly with different teachers. M. Pierre, Director of the Normal School at St. Cloud, outlines the method usually followed: "The plan of the lesson is written in advance on the board. The lesson is developed and explained. A résumé is dictated. A selection illustrating the résumé is read. A maxim is given in conclusion." But these are only formal steps, untouched by the personality of the teacher. Is the

teaching perfunctory and mechanical, or is it vital and stimulating?

A large number of primary inspector's reports quoted by Lichtenberger, in 1889, indicate that at that time the great majority of the moral teaching was perfunctory and mechanical. Said one inspector: "The teachers lack capacity and conviction." Said another: "The lessons too much resemble ordinary lessons; they lack the emphasis of conviction and sincerity which belongs to true moral instruction." One inspector made the statement that moral instruction did not exist in the schools under his inspection, and then added significantly that he heard a teacher trying to explain to seven or eight-year-old girls the distinction between soul and body. According to most reports, however, a few teachers under each inspector were able to give the moral instruction in an efficient manner.

M. Pelisson, writing of the situation in 1900, quotes much more favorably from several inspectors. One says: "Of all the different subjects taught in the schools la morale has, in the past ten years, made more serious progress and given better results than any other." Undoubtedly there has been great improvement since the very unfavorable reports of 1889. But an American professor of education, after a recent careful inspection of French primary schools, characterized their moral instruction as "absolutely wooden."

Results. It is impossible to determine and difficult to estimate the results of such a course of instruction as the one we have been considering. One can say, without hesitation, however, that it has not accomplished what its friends expected of it. This expectation is well expressed in the words of the official programme. Speaking of the teacher, it says: "He is to strengthen, to root into the minds of his pupils, for

all their lives, through daily practice, those essential notions of morality common to all civilized men. He should aim to make all the children serve an effective apprenticeship to a moral life. Later in life they will, perhaps, become separated by dogmatic opinion but they will be in accord in having the aim of life as high as possible; in having the same horror for what is base and vile, the same delicacy in the appreciation of duty, in aspiring to moral perfection, whatever effort it may cost, in feeling united to that fealty to the good, the beautiful, the true, which is also a form, and not the least pure, of the religious sentiment."

Buisson, in 1898, after years of service as director of primary education, writes almost passionately of the limitations of the school in the work of moral training. Cloudesley Brereton, of England, vice-president of the international jury on primary education, Paris Exposition, after having made extended personal observations of primary education in France, speaks of "a considerable gain" having resulted from the change of education from a Catholic to an ethical foundation. He says also: "During my visit in the provinces I was present at a certain number of moral lessons, and was agreeably surprised by the interest the children generally took in them. Whenever the teaching was practical, and bore on the daily life and ways of the school, or treated of some subject well within the ken of the children, it was easy to see that the teacher had the ear of his audience. But if an abstruse cas du conscience was posed which required some subtlety to disentangle, or the teacher was too anxious to give a philosophic or dogmatic air to his teaching by entrenching himself behind a barbed wire fence of maxims and formulas, it was evident that even those children who attempted to follow him, painfully repeated by rote what he laid down, but their hearts were

far from him." Bracq quotes several school inspectors and other French writers as speaking of the results favorably. Their statements, however, are all in general terms such as "manifest progress," "results more and more satisfactory," "admirable results," etc. While Bracq himself thinks that these and other similar investigations show "tangible results of their work," he admits that "Honest teachers on both sides have not failed to express their disappointment at the results of their work."

To be sure the international jury on primary education of the Paris Exposition awarded France, by unanimous vote, a grand prize for her system of moral education. But it must be acknowledged that the award was made on the appearance of the machine rather than on its product — because France was making an extensive direct effort for moral training, not because there was evidence of the effort's success.

Some light is shed on the question of results by an investigation recently made. More than 3,000 primary school-children were asked to describe the "most beautiful act they had ever seen." About half recounted not an act which they had actually seen, but one of which they had read in the illustrative material of their moral instruction books. For the most part they reported acts of heroism and self-sacrifice, and the heroes and heroines were those of the books. The test indicates that at least the most striking and dramatic parts of the stories become so identified with the child's own experience that he does not know the one from the other. The assumption is likely to follow that the child's appreciation of all moral acts has been intensified in like manner by his moral instruction. But it must be remembered that the common every-day duties are less dramatic, less impressive than the heroism and self-sacrifice of the stories.

The "Book of Gold of the Schools" is cited by some writers as evidence of the good results of moral instruction. This is an immense manuscript volume containing brief accounts of acts of justice, honesty, and heroism observed in French school children. The book formed a part of the educational exhibit in 1900. But one is hardly justified in assuming that these acts are the result of the school study of morality.

When all is said, one must acknowledge disappointment that the results of so great an effort are not more obvious. It must also be borne in mind that since 1882, when moral instruction was introduced into the schools, there has been marked educational progress in many directions, such as better preparation of teachers, introduction of manual training, etc., which have no doubt contributed much to moral improvement through the school.

Conclusions. From the foregoing study the following conclusions seem to be justified concerning moral instruction in French public primary schools.

(1) That the official programme comprises an admirably comprehensive list of moral duties.

(2) That this programme fails to take account of the stages of child development.

(3) That it is out of harmony with the organization and management of the schools.

(4) That it is poorly interpreted and applied by the text-books most in use.

(5) That most teachers lack the sympathy and conviction which alone make moral instruction vital.

(6) That the whole effort places too great emphasis on the school as an educational factor.

(7) That it tends to treat morality as a veneer to be put on rather than as a life to be developed. (One text-book describes la morale as the science of good manners.)

(8) That the results, so far as they can be estimated, appear pitiably insignificant when compared with the magnitude of machinery and effort which produced them.

But one must give France the credit for having made a beginning in the face of tremendous obstacles. Moreover, one must acknowledge that much light has been shed on the problem of moral instruction. Thousands of French teachers have been forced to think more or less seriously about it. Their thought and their experience are gradually making clear the weaknesses of the methods employed and focusing attention upon the teacher as the fundamental factor in the task before them.

THE TEACHING OF RELIGION AND MORALS IN THE SECONDARY SCHOOLS OF GERMANY

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In the earliest schools in Germany the individual is regarded not merely as a being whose intellectual faculties are to be brought to a high state of efficiency, but also as a member of the kingdom of God, sustaining relations to the realm of moral and spiritual truth. The schools were, indeed, dominated by the church, being considered, virtually, as *seminaria ecclesiæ*. This influence has continued to the present. As early as 1520 Luther declared that for higher and lower schools the Scriptures, and especially the Gospels, were absolutely indispensable. The earliest

* The sources for this study are:—personal inspection of leading German Gymnasia; published material of the Prussian Cultus Ministerium; programs of curricula in various schools; text-books used in the several courses of instruction in "Religion;" interviews with leading German educators.

plan of instruction for a German school of which we have knowledge is that of Eisleben, in 1525, where Sunday was devoted to the interest of religion. In 1533 the schedule for the Wittenberg school reads: "One day, Wednesday or Saturday, is for religious instruction. The Lord's Prayer, the Commandments and the Creed shall be committed to memory and explained simply and clearly. Also a few Psalms shall be learned and the Gospel of Matthew or a letter to Timothy, or the first letter of John, or the Proverbs of Solomon, shall be grammatically expounded." In the latter part of the sixteenth century the study of doctrine appears in the curriculum, a change which is not an improvement on the simple emphasis placed upon the Scriptures. For more than two hundred years following we find in all the German schools this plan of religion steadily followed. In the modern German schools religious culture is well to the fore. In the "Lehrplan," or educational program of the secondary schools in 1824 the cultus minister gives the following instructions: "Especially must the teacher of religious instruction not lose sight of the fact that he is, in behalf of the state, to educate his pupils to become true Christians; not to teach a kind of ethereal morality robbed of all deep significance, but he must develop a God-fearing moral sentiment, which rests upon faith in Jesus Christ and on the well-founded knowledge of the truths of the Christian redemption."

The importance of the study of the Christian religion in the gymnasium curriculum is clearly emphasized by Nägelsbach at a time when a great discussion was going on among German educators as to the relation of classical studies to Christian culture. Nägelsbach recognized the necessity of classical culture, "else bursts a storm of barbarism upon us." He also recognized the necessity of a knowledge

of the gospel, "else hopeless heathenism overwhelms us." * The school schedules for 1903 and 1907 are based upon the same general ideas. The "Plans for instruction for the higher schools in Prussia," published by the minister of education distinctly state that religion is an indispensable element in the education and character of every citizen and that by means of instruction in the word of God there is to be built up in the pupil a symmetrical character which will manifest itself by confession and by conduct, especially through a lively interest in the common church life, and also by exerting a wholesome influence upon social life in general.

In order to carry out this plan it follows that the teachers must be qualified to teach "religion." The candidate for a position as teacher must be examined in "divinity" and must satisfy the commission as to his knowledge of the history, morals, and doctrinal tenets of Christianity. The sectarian difficulty is carefully considered. In Protestant schools the instructor in religion is usually a layman. In Catholic schools he is an ecclesiastic. In mixed schools, where children of all creeds are assembled, the Catholic, the Protestant, and the Jewish Rabbi instruct their own group of pupils separately. Where the number of Catholic or Jewish pupils in the several schools is small sometimes several schools unite under one teacher at a central school. Thus an attempt is made to suit the leading religious sects.

The instruction in religion is not often taught by one person. In the Kaiser Wilhelms Real Gymnasium in Berlin, in 1904, this work was divided among eight teachers. In the Friedrich Wilhelm Gymnasium seven men are assigned to "religion." Sometimes one cannot fail to discover that the work is irksome

* Paulsen: Geschichte des gelehrten Unterrichts, ii, 323.

to the teacher, whose interest is in some other line. One young teacher assured me that his line was languages and that he taught religion because he could not avoid it.

The ecclesiastical authorities — the consistories for the Protestant schools and the bishops for the Catholic schools — must concur with the school authorities in the appointment of those who give instruction in religion in the schools. The consistories and the bishops have, likewise, the right of inspecting this instruction, by themselves or by their delegates, and of addressing to the provincial board any remarks they may have to make concerning it.*

Instructions to the teachers as to their methods are very explicit. Memory material is to be limited to that which is essential but the main emphasis must be placed upon the ethical side. Especially are the main facts of redemption and of Christian duties to be brought to the front. The Scriptures are declared to be the center of the religious instruction and the teacher is to strive to relate the Bible to the inner and the outer life of the pupil. In the lower grades the Bible stories have the first place, while text, hymn, and catechism are to be grouped about these. For the middle classes the catechism and the full knowledge of hymn and text must be emphasized, but the chief work of this grade is the history of the Kingdom of God in the Old Testament and the New Testament. Here must be presented living pictures of the men of God — the patriarch, the prophet and the apostle, and especially of our Lord, with a deep knowledge of the Sermon on the Mount. For the highest classes the New Testament and Church History are the chief subjects. Here the original text, Greek, sometimes may be used.

* Matthew Arnold: Higher Schools and Universities in Germany.

Questions of Biblical Introduction must be limited to the most necessary items. Critical investigations do not belong to the sphere of the school.*

From time to time, by special decrees, the religious life of the schools has been emphasized. In a decree of November 1854 the general superintendents are reminded of the duty which a statute of 1829 imposes upon them to have special care over the religion and churchly culture of the higher schools. They are to have special oversight of the religious instruction by visiting the classes, and examining the text-books, and are to assure themselves whether the religious instruction is given in the right spirit and according to evangelical teaching. They are to notice whether the exercises are opened and closed with prayer. They must also know whether the institutions stand in definite relation with the church; whether the pupils and teachers systematically attend church, take part in the liturgy, etc.† These strict regulations of half a century ago are not carried out to-day either in the Volksschulen or the Gymnasien. The definite ecclesiastical control of the schools is much weaker than then. In but one class did I observe that the exercise was opened with prayer, though the "Schul Andacht," or daily devotional exercise of the entire school is still observed. Teachers in private institutions are required to conduct prayers and to say grace at the meal.

What now is to be said concerning the value of this system of instruction in religion and morals which is such a marked feature of the German school?

In the first place the pupil will become acquainted with the leading personages, facts, events and teachings of Scripture. In the next place he will gain some

* Lehrpläne or Plans of Instruction for the Gymnasia.

† Wiese. Das Höhere Schulwesen.

intelligent idea of the genius and spirit of the religious organization of which he is a member, its basis of belief, the course of its history, and the great leaders who have played the most important part in his civilization. In the third place he will have stored in his memory about fifty of the great hymns which are filled with an ardent devotion and a victorious Christian life. Finally, in many instances and under proper teachers, the German pupil will be stimulated to nobler living and thinking as the biblical masterpieces and the heroes of the faith are daily placed before him. Such instruction is, further, a good equipment for any young person, particularly for the reason that it will enable him to interpret sympathetically the literature of his country, which is shot through with biblical allusions. It cannot be but that, religiously, the self-evidencing power of the truth will be quietly absorbed by him, and intellectually, he will also receive that subtle refining of the nature which contact with the supremely beautiful literature and the thrilling history of the Bible invariably works.

The Germans themselves are the keenest critics of their educational system. No part of it has passed under severer scrutiny than the program for moral and religious training. Wiese, in his "Lebenserrinnerungen," writes very freely of certain defects. He says: "A gift for instructing in religion is not common. As a rule the religious instruction is isolated, as a fragment of foreign knowledge by the side of other studies. It is only in the higher classes that it assumes a scientific character. An instruction that warms the heart, siezes upon the understanding is rare, even with teachers who are in earnest. I have known many teachers of upright Christian character; few, however, had made their Christian lives inwardly free and happy; indeed, many in their pedagogy made out of

the Gospel a hard law. Others there were who failed completely in pedagogical tact and some who, without appearing to be hypocrites, fell into marked error, in that what they held as Christianity was not their own, was nothing achieved in the battle of life and with themselves, but something of outward good and intention. Many such examples are at hand. One makes of the reading of the New Testament a wonderful philological excursion; another dictates items from church history; a third presents orthodox beliefs; a fourth treats the general philosophy of religion; a fifth gives dry moralization; and a sixth indulges in sentimental æsthetic reflections." At another time Wiese further writes: "If it is expected that religious instruction should lead the pupil to a living Christianity and give him a moral outfit for life, we must acknowledge that only in a very feeble way does the school accomplish this task. Indeed, often a negative influence as to religion is the result. The recitations are often the most tedious and their influence is such that to many religion suffers permanently. It is not seldom that one hears such confessions as this: 'That I am a man devoid of peace and have lost the faith of my childhood is due to the school and religious instruction.'" He further quotes Richard Rothe as saying: "To sum up — it can easily be shown that the religious instruction injures rather than advances piety." *

In the several provinces stated meetings of teachers are held to discuss various phases of the school life and methods of work. In these discussions the teaching of religion plays a prominent part. It is maintained that the instruction in religion is along traditional lines acceptable to the state church but not

* Wiese: Der evangelische Religionsunterricht im Lehrplan der höheren Schulen. 1890.

in harmony with modern scholarship, so that when the student enters the university he finds that much of his biblical instruction is useless lumber which must be abandoned. His faith receives a severe shock for which he is utterly unprepared. It is also urged that the teacher is often assigned to teach "religion" when, perhaps, his own personal views may be entirely out of sympathy with the subject matter; yet he must teach what the state prescribes. This leads to intellectual dishonesty. The teaching is, consequently, dry, formal and lifeless. It is objected, again, that were the Bible the only material taught there would be no cause of complaint, but that the teaching of the dogmas and doctrinal controversies of church polemics is not proper matter for the consideration of youth. It is also asserted that the present system of religious instruction is contrary to social and national unity because sectarian instruction raises up walls of separation between the pupils, thus educating narrow bigots instead of training broad-minded citizens. A protest is also raised against retaining the local pastor, in country districts, as school inspector, which keeps the school under the influence of the church. Many affirm that there should be drawn a line of demarcation between school instruction and the church instruction, leaving to the church all calculated to prepare the pupil for confirmation and to the school the Bible as literature and history. The above views are best seen, perhaps, in the *Pädagogische Zeitschrift* edited by Professor Rein of Jena, where a symposium of leading educators is given: "Religious instruction in the schools has not kept pace with the general advance of pedagogical science. The selection of material for religious instruction is largely influenced by tradition; the results of modern theological science are not utilized; the Augustinian

scheme of the history of redemption is maintained; there is an over-valuing of historical polemics; narratives from the Old Testament, which are of little value ethically or religiously are used; there is an unsatisfactory consideration of the prophets, the Acts of the Apostles, and church history, and indifference towards the recent studies in the life of Jesus. Moreover, the historical material is repeated every year or two in a way that kills all interest on the part of the pupil, so that he must learn the same history several times. Religious instruction is split into too many subordinate parts — catechism, pericopes, church history, hymns, dogmatics, etc. Further, too much stress is placed on abstract catechism material, which is given too early and is treated without the historical material to explain it. It is suggested that the great work is not merely to convey so much Bible knowledge and catechetical instruction but to cultivate a religious interest by introducing the child to the history of great religious characters; that religious instruction must be freed from the pressure of the church and the bureaucracy, and that local church supervision should be abolished; that limits should be drawn between the religious instruction of the school and that of the church; that the school and the home must work hand in hand. It is further suggested, in the same symposium, that the teaching of creed statements in any other than the historical method should not be thought of, because the pupil tends to accept the faith of the teacher; that the teacher should give only what is of general acceptance. There should be on the part of the teacher no pressure on the conscience of the pupil. No teacher of mature age who has been theologically and philosophically trained should take up the work of religious instruction except voluntarily. The work of the pupil in

religious instruction should not appear in his school reports, nor should his failure in this work be a bar to his advancement or be noted in his "abiturienten-axamen" or final examination. It is further stated that the failure of religious instruction in the higher schools is because the instruction is too little regarded as the training of the heart (Gesinnungsunterricht), the training of the disposition and the will, as character building, and too much as an abstract theoretical and philosophical discipline.

The recent "Babel und Bibel" discussion stirred up by the lectures of Professor Friedrich Delitzsch led to the inquiry on the part of many teachers as to the value of the Old Testament instruction in the schools. Outside of the four hundred articles called forth as replies by this discussion are many papers bearing on the relative value of the Old Testament from the standpoint of pedagogy. Some have gone so far as to state that instruction in the Old Testament is injurious to the pupils religiously and morally and to treat the Old Testament traditions as divine truth is the "crux" for the teacher of religion. At a meeting of the teachers of the higher schools in Silesia, December, 1903, Oberlehrer Dr. Schmidt of Breslau set forth very clearly that there was widespread a superficial and mistaken view of the Old Testament which showed a radically defective knowledge of the history of religion and of the supreme importance of the religion of Israel, in particular. He concluded with the statement that the Old Testament, on the ground of pedagogical value cannot be excluded from religious instruction.*

As already indicated there is evidently a widespread stir in Germany in pedagogical circles concerning the matter of religion in the schools. Inter-

* Zeitschrift für den evangelischen Unterricht. July, 1903.

views with leading university professors, particularly Harnack, Pfleiderer, Paulsen and Rein, and with gymnasial teachers only confirmed the conviction I had reached through the reading of the pedagogical journals and personal inspection of the schools, that there is need of a decided reform in the matter and method of religious instruction. The university maintains that the secondary schools do not keep abreast of the modern spirit. One would suppose that since the teachers of these schools are the product of the universities they would teach in accord with university ideals; but here comes in the "consistory" and the bishop, and the teacher is held to churchly ideals of religious instruction.

Professor Paulsen of the University of Berlin occupies so important a position in the pedagogical world and has written so clearly on the various aspects of this question that I must give at some length his views of the situation, secured from a personal interview and from his most recent published utterance on the subject.* "We cannot take the Bible from the German child, for it underlies our entire literature and civilization; it is very necessary that some instruction in religion and morals be given in the schools, but it is doubtful whether it would be best to continue it in its present confessional form. To take away this religious instruction would be a serious deprivation, as far as history and life are concerned. The Bible should be taught as it is, history and literature. Religion and the Bible are so thoroughly in the common life and culture, so interpenetrate art, history, and literature, that it is absolutely necessary to know the Bible. The religious instruction in the school is a work of the Reformation. The ancient

* Das moderne Bildungswesen in "Die kultur der Gegenwart." Paul Hunneberg. Published by Teubner.

church had no instruction of the youth in Christianity. The later church laid stress on 'pure doctrine,' and therefore considered the strengthening of the youth in catechism and Scripture a necessary exercise. This old Protestant religious instruction, and likewise the Catholic, is arranged on the same model and supposes three things: First, that the schools are in the first instance *seminaria ecclesiæ*; Second, that the teachers belong essentially to the servants of the church; and, third, that the confession of the church is the expression of the personal faith of teachers and parents. None of these three suppositions avails for the present. The schools of to-day are an institution of the state and of the general community. The school arrangements are no longer, as in the sixteenth century, a part of the church order. Further, the teachers have ceased to be servants of the church; they form a profession, with a professional training obtained in state institutions. Finally, the confession is no longer the spontaneous expression of the personal conviction of all, not even of the majority of those who are considered as members of the Catholic or Evangelical church. Teachers and parents stand no more upon the platform of that view of life and the world on which grew up the forms of the confession of the sixteenth century. Particularly the teachers of the Volkschule know too much of all things which have come to pass within the last three hundred years in the sphere of natural science and historical criticism, to take the same view of Scripture and confession as that held by their predecessors of two or three hundred years ago. The same is true of parents in connection with whom one must think of the mass of literature influenced by the social democracy.

"Only the religious instruction has remained essentially untouched in the midst of all these changes. It

continues to treat the confession in all its parts as the most certain truth, the Scriptures as the most perfect means of proof, the fortifying in doctrine as the goal. The consequence is that between what is taught and learned and believed in religious instruction and the real views of the teachers and even of the pupils there is a yawning chasm. The further consequence is with a few a real hunger of conscience; with many, a dulling of the sense of truth, even complete indifference; perhaps with still more, a real enmity toward the church and religion. Haeckel's 'Welträtsel' which has found its way into the hands of teachers and parents and, indeed, into the hands of the pupils of our schools, is sufficient to show that our religious instruction continues to ignore the fact that we are living not in the sixteenth, but in the twentieth century.

"It is not possible to take religious instruction out of the schools as has been largely done in western countries and is recommended by radical politicians. Christianity is too large a part of our historical life to be ignored by an instruction which has for its object the introduction to the spiritual life of the present. In the history of literature, painting and sculpture, architecture, music, philosophy, science, and morals, there is not a point large enough to place the finger on untouched by traces of that great historical life-power which we call Christianity. The question is therefore concerning a change in the form of religious instruction, or, rather, concerning the completion of the change for which preparation has already been made — the giving up of confessional dogmatic instruction and replacing it with historical exegesis, by the 'Doctrine of Christ,' as it is called, in the northern sense of religious instruction. We must treat Christianity in the school as what it undoubtedly is, an immeasurably important part of our historical life, and cease

to treat it as what it is not, at least, originally is not, and what it can for us no longer be — a dogmatic doctrinal structure. The task of the instructor will be no other than to make the youth acquainted with and bring them into living connection with the great movements of their religious life as they are presented especially in the New Testament and also in the Old Testament. The more unprejudiced we permit things to work here, as in other literary instruction, the more we guard ourselves from an intrusive pressure and also from undue haste and consequent dulling of interest, the sooner may we expect to exert an influence upon the religious feeling of the young. What avails here and always is not formality but the presence of a genuine religious life in concrete personal form."

Some of the criticism arises from a genuinely hostile attitude toward the church on the part of the social democracy. The present division of the religious instruction among Evangelicals, Catholics and Jews, and the necessity for separate confessional schools in country districts meets with a storm of opposition from the German Liberals, who see in the whole arrangement a needless expense. They are consequently moving for what they call "Simultanschulen," where the children of all confessions shall assemble in one building and be taught by the same teachers, as in large cities.

The practical consensus, as may be seen, indicates what lines of reform are being pressed.

1. The Bible must be retained in the schools, as the necessary furniture of a cultivated mind. It is rare that one hears a protest against its presence in the schools.

2. Dogmatic material, such as the catechism, and the church creed, should be eliminated from the school and given over to the church, where it properly belongs.

3. In any system of religious instruction everything depends upon the personality of the teacher, to give vitality and proper spirit.

4. The church embarrasses the religious teaching by requiring the instructor to present the church tenets. To avoid intellectual dishonesty this should not be required.

5. We are not to expect the school to induct the pupil into the personal religious life. The church and the home must attend to this.

6. The school must be freed from politics. State control of religious instruction in the interest of the state church is an evil.

There is too much reverence for the Bible and too deep conviction in the German conception of culture, of the necessity of moral and religious training, to think of totally eliminating formal teaching in this line from the schools. On the other hand a wise movement is evident which aims not only to touch the school life but also church life and general society. Professor Baumgarten of the University of Kiel has recently put forth a book in which he deals strongly with the entire question, pleading for the education of the entire people in religion and morals. * As to the school, he holds that there should be a common religious instruction, suited to all confessions, while the confessional instruction might well be left to the pastor. When confirmed the youth is to all intents and purposes an adult, and now must depend upon the pulpit to instruct him. He is out of the Sunday school, for the German Sunday school is largely for those approaching confirmation. Professor Baumgarten holds that the German pulpit, as a whole, does not instruct the people in religion,

* Neue Bahnen. Der Unterricht in der Christlichen Religion im Geist der modernen Theoligie. Tübingen, 1903.

but seems unconscious of the fact that the entire age is seething with movement and discussion. The investigations of the scientific student are in the meanwhile going constantly forward; socialistic agitators are attacking the Bible and the church, and new grounds of apologetics must be taken. Without some direction on the part of the teachers of religion, the people are in danger of being confused and misled. While there is so much need of a vital treatment of religion in its relation to citizenship and the home and society, the pulpit goes its annual round of the church calendar, giving no doubt much material that is edifying for the pious (erbaulich), but hardly up to the level of its great opportunity or the need of the hour. Baumgarten believes that the question or religious and moral instruction is a very large one and that it embraces not only the school folk but also the people generally, the working classes, etc. (Unser Volk in allen seinen Schichten und Alterstufen zu unterrichten über die christliche Religion.)

German educators see in this large question that which makes for the very life of the German people, for decay of morals and religion cannot be atoned for by any material progress however brilliant, for moral decay means in the last analysis decay of the physical and the intellectual with an enfeeblement and shrivelling of the entire national life.

ILLUSTRATED MORAL INSTRUCTION

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When something new in education comes before the public, those interested form into two groups. One group depends upon personal knowledge of the experience with the new method for its basis of approval or condemnation. The other wants to know the theory on which it is worked out and if this is not sound, no degree of practical success will justify its use. It is the purpose of this paper to satisfy as far as may be the inquirers of these two classes.

At the close of this paper will be given in full, with photographs projected on the screen before you, a "Morality Lesson" which, of itself, will be an explanation to those who wish to know the details of the new mode of moral instruction.

A bit of the history and a brief of the theory will be a fitting introduction.

It was in the winter of 1896–7 that I began to give my entire attention to the problem of moral instruction, with the definite intent of discovering a mode of instruction that would prove effective. By effective I mean adequately influential over the moral convictions and the lives of children. Eleven years of concentrated attention is justified by the extreme importance of the object sought to be attained. It is very clear indeed that the future attainment of a satisfactory social state by the masses of civilization depends on stability and wisdom in the moral life of the masses. If the moral life be stable and full of wisdom, the demagogue and the financial adventurer will never long retain leadership in affairs of politics

or of commerce, while reliable leaders will be able to accomplish results.

Wisdom in public and private life is the result of insight into experience. For the benefit of public morals we must accumulate the facts of experience to an adequate degree, and we must hand down our accumulated wisdom to the children of each generation that they may profit thereby.

We have become accustomed to the thorough plans by which the natural sciences accumulate information. We know that thousands of trained scientists are cooperating in a continuous effort to accumulate knowledge and to interpret it in generalizations called laws which explain the natural world to the human mind. The rise of the scientific movement is the significant fact of the intellectual life of the past century.

We have a group of scientists assigned to what is called sociology. They endeavor to explain human activity within social groups. They might confine their study to observed social activity and the explanation of activities. Were they to do this, they would have a worthy task of an informational character. And the information they would furnish would be useful and essential to ethics in its effort to decide what is right and wrong for the individual. As a matter of fact sociologists do not confine themselves to explanatory observation and analysis, but they realize that out of a better understanding of social activity as it is, ought to come directive wisdom for the improvement of social conditions, and they become advisers as to what individuals ought to do and refrain from doing in their social relations. Economics also naturally oversteps the bounds of pure science, the orderly search for knowledge, and becomes advisory in the economic affairs of civilization; but its dicta are recognized as subject to review by ethics be-

fore they become obligatory. One might be better off in an economic sense to follow the practical advice of economics, but no wise man would decide his duty on economic considerations alone. Sociology, however, includes such a wide range of benefits to follow from its advice that there adheres in the advice an obligation for its fulfillment, and sociology reaches over into ethics inevitably.

There, is, however, an unsatisfactoriness in the advice which comes from sociology. The directive conclusions of sociology rest on too narrow a base. Its eyes see only the civilization of this world, and it plans to better that civilization on the basis of the belief that the good of the individual begins at birth and ends at death, while society lives on and on, accumulating worthy schemes of living, peace, and happiness. With what becomes of society in the infinite future, when the earth is cold in death, it does not interest itself as a factor in the scientific evolution of practical advice. Herein lies the cause for the unsatisfactoriness of sociology's advice. Intelligent human beings do not take kindly to advice implying obligation for its fulfillment which rests upon a base too narrow to include the great beliefs which bring to them their willingness to live at all. An explanation of social activity of the past or present is false and irritating if it does not include as important factors the great beliefs which have been realities in the intellectual and emotional life of human beings and those which are now such. And practical advice which is deduced logically from such explanations at first arouses animated protest, finally is disregarded and becomes a weariness to the soul.

The scope of sociology is too narrow, and this is the result of its endeavor to preempt a definite field for study contrary to the nature of the subject matter

involved. Sociology inevitably connects itself with ethics.

But ethics of the established type is a review of the theories of moral obligation which human speculation has devised, and such ethics has no utility for lower education, and very little for college education. It belongs in graduate disciplines, to satisfy the curiosity of a very few. It is the instinctive realization of this inapplicability of ethics as it is to the education of boys and girls that causes the restraint on the part of teachers when the introduction of ethical instruction in the schools is proposed. But there is arising a new group of students of ethics, which could with profit combine with the sociologists to furnish them a broader base and wider outlook, and to take up with them the problems of the individual's attainment of highest personal character and life, including his social relations as factors and also including the obligations which arise from his great beliefs.

This would be a "new ethics" fitted for instruction. There is a revealed morality which is an important and dominating factor in the moral life of any nation, and as a matter of fact very few human beings decide what they will and will not do without the inclusion of this revealed morality as a factor in the decision. It is utter and obvious folly to plan for instruction in morality in disregard of this fact of the intellectual and emotional life. Great moral ideals have been revealed, which by their intrinsic beauty appeal to the moral instinct as worthy of fulfillment, and these grip us with bonds of obligation that it is destructive of one's sense of personal righteousness to break. An ethics which is merely an effort to adjust pleasantly the details of daily life will never win respect nor carry influence, because it will lack truth and wisdom fundamentally. As a matter of fact there exists

already an ethics which has a large body of advisory truth for daily life and which does include for its basis both revealed morality, with its accompanying great beliefs as to the nature of human beings, and also the relations of the individual to his environing world of human beings. This ethics exists for each and every intelligent human being. We decide our duties each on this natural basis and we judge ourselves as right or wrong in action on its dictum. A reform in the old ethics and a reform in the new sociology of the universities would make possible the assignment of a body of scholars to the task of making more intelligent this sort of ethics. We do solve our practical problems of duty, and anything which human beings do they can be assisted by increased intelligence to do better than is their wont.

This new ethics which I propose has nothing artificial about it. It is simply the natural ethics, which is and always has been the guide of intelligent people in their daily lives, this natural ethics wrought out by long continued study into scientific form. It is not the old ethics at all that I propose shall be introduced into American popular education, but an ethics of wider scope and of vital importance to daily life. This will be self-evident when the "morality lesson" is before you.

The field of study proposed for this new ethics is actual human conduct, its motives and results, both individual and social, for the two are inseparable, if the utility of results is the basis of assignment of fields for the human sciences. And of course there must be satisfactory methods of observation of human conduct, so that the fact-basis for scientific treatment may be obtained. In addition to the accepted methods of observation, I have proposed in the universities that "photographic observation" be pushed

systematically and over hundreds of years of time, so that accurate and accumulated knowledge in details of conduct may be the basis of this new ethics. I have made photographic observation a success both in the study of children's ethical problems and of some adult problems. Its introduction into the universities will be achieved in the near future.

Out of the thorough study of a few of the problems in ethics which are vital to boys and girls have come three "morality lessons." These have had an aggregate audience of a little over 52,000 in the last two years.

What is called the "Moral Education Board" has been formed, which includes in its membership both the President and Vice-president of this Association, a goodly number of educators devoted exclusively to secular education, and many in professional and business life. The total membership is 122. This board is the first organization of influential educators in support of any definite plan for moral instruction in American schools.

The moral instruction which the members of the Board have accepted as available and effective is visual instruction by means of what are called for lack of a better name, "Illustrated Morality Lessons." A subject of recognized importance in school life is chosen, such as the "ethics of sport," and an illustrated lesson made from photographs of American and English sports. Their meaning is explained so that the pupils can see for themselves what true sportsmanship is the world over. An effective lesson cannot be arranged until the photographs essential to its ideas have been collected, and it was found necessary to invent a special camera, one that can take thirty photographs inside of one minute, and to exercise unlimited patience in searching for useful photographs.

A large collection of negatives has been made especially for these morality lessons, the subjects being the events and incidents of real life. Extreme care is used in the selection of situations that have moral significance and tend to positive effects in the minds of the children. The emphasis of every lesson is on the right and fine in conduct and spirit.

The photographs are not left to do all the work, but each has its interpretation, carefully written as to the thought and style. These interpretations are of equal importance with the photographs. The positions taken are those which public opinion on the whole has come to sanction, consultation being had with many persons in different walks of life as to the wisdom of every paragraph. An illustrated morality lesson, therefore, is an illustrated argument in justification of reasonable and high standards of personal conduct. It is winning and convincing and influential, because it brings before the children's eyes, and interprets for them, real human experience in justification of the morality in which their elders believe. It has force, because it explains public opinion in these matters in a way that interests, and is rich enough in details to make self-evident the good sense of the conduct it approves.

There are at present only a few of these morality lessons completed and in practical use, because of the difficulties involved in their production, but such lessons as are completed have their own usefulness as individual lessons, and have been thoroughly tested and proved effective.

Their titles are as follows:

1. The True Sportsman, for high and grammar schools.

2. What I'm Going to Be when I'm Grown Up, for grammar and high schools.

3. What Men Think about Boys' Fights, for grammar schools.

The following comment was written by a boy some two weeks after seeing and hearing on "Boys' Fights" photographs and interpretations, and carries its own weight of evidence.

"All this was very interesting, and did a deal of good, especially the fighting, which has saved some boys a great deal of trouble."

It is possible to estimate the value of these plans for moral instruction if one takes a look into the future of this project. Imagine illustrated morality lectures on these and other topics on which a hundred years of wisdom and experience have been concentrated. For each a wonderfully effective series of photographs would have been collected, and the experience of society for the hundred years accumulated to sustain every paragraph. Every feature of each lecture would have the perfection which comes from criticism and attention to every detail. The lectures offered for immediate use are well done and thoroughly tested in their present form, but they will gather strength from year to year. The Moral Education Board stands for continuity in the effort to embody public opinion in what may properly be called "text-lectures" in morality.

HOW CAN RELIGION DISCHARGE ITS FUNCTION IN THE PUBLIC SCHOOLS?

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Religion is the life of ideals. The religious life is the one that moves on into its ideals, realizes and develops them, the life more largely actuated by what ought to be than by what is.

The question is, How may we cause those ideals and aspirations which have contributed most largely to our character development and which constitute so rich a part of our spiritual heritage, those which we know to be highest and best, to function in the public schools for the purposes of education?

We must first determine just what it is that we desire. Do we not need to separate the essential from the non-essential in religion, the spirit and life from its phraseology, from its ethnic interpretations, and illustrations, from its historic shells and its dogmatic definitions? If by religion we mean that spirit and life which seek the full and normal development of the personality through and for the sake of the complete social life that embraces God and humanity, then it is evident that in present conditions religion *cannot* become an educational factor (1) through present institutions of religion, not even through pastors, priests, etc., entering the school and teaching therein, either by denominational groups of pupils or at set periods. This would be to defeat the purpose of the school as a social institution, to break up its social solidarity. Nor can religion enter through (2) instruction at special periods, as on Wednesday afternoon in the churches. This would not be religion functioning in the schools but the schools meeting in the churches. Religion cannot serve in the schools (3) through direct teaching of religious doctrines, institutions, etc. Agreement as to any doctrines, no matter how innocuous or ultimately vacuous the form of statement might be, would make the schools creedal and sectarian and, based upon such a platform, they would become really a sect by themselves. Religion cannot accomplish its educational service (4) through the Bible in the schools, since the Bible must be regarded as a sectarian book by any but Christians, while any

attempt to use the Bible as the principal means of religious development in the schools through its introduction as literature, is to seek to obtain that religious development under false pretenses and at the same time is to assume that there are no other agencies of religious nurture beside the Bible. Nor can we solve the problem (5) through any direct and formal presentation of religion as a subject by itself, for it is evident that religion is not something to be taught as we teach geography or any other subject that is mastered when its facts are known and co-ordinated. For the purpose of religious education, religion is not a science. Learning about religion does not make us religious. It is caught rather than taught.

But the public school is at present engaged in education by means of *teaching*. Is there any way by which religion can have its place in the teaching of the schools? We cannot teach inspiration or aspiration. We cannot teach vision or hunger after righteousness, and still anyone may be taught the way of this life of ideals, by showing the life of those who have followed great ideals; by discovering the ideals which have determined those lives; by discovering the simple means of their realization of such ideals; by recognizing the effects of their realization; by indicating in detail the application of ideal principles to specific acts and circumstances.

This teaching is possible in the regular curriculum of the schools. It is not difficult to see how large a function religion has in the public-school curriculum where the teacher has this view of religion and has, too, the character aim in education. If we can give a new content to the word "religion" so that, while recognizing the wider philosophical connotation, it will signify to the average person the subjective side of that which objectively he knows as morals and practical

righteousness, there will be no question as to the place of religion in the public schools and religion will come to mean simply the striving of the life after fulness and perfection in every relation. If we are seeking a place for religion in this sense in the schools it will be evident that since we are dealing with young minds, thinking in the concrete, dealing with phenomena rather than philosophy, we need only to present religion in terms of the concrete, that is, for the present at least, in the public schools, through conduct, morality and ethics, while those examples of high character which are exhibited may well be those which are animated by the spirit of religious idealism.

Having in mind then the teaching of religion in terms of the concrete it will be evident that there are many legitimate opportunities for religious education in the public schools for such teaching will be but the teaching of ethics with the religious motive.

Without here considering the question whether formal courses in ethics should be instituted in the public schools or whether we must depend wholly upon informal means of education in morals, it is still worth while to survey the enormous possibilities afforded in the regular instruction and activities of the school, for moral training.

1. In the regular curricula of the schools it is difficult to find a single subject in the range of the curriculum of the average elementary school which does not relate itself to the moral life of the student and does not contain material and suggestions or raise questions regarding matters of ethics. To mention only a few of the subjects and in the briefest form suggest their uses:

First, in Civics. It is possible to teach this subject in such a way that the child conceives of the whole arrangement of the government of this country as

something entirely foreign to himself. It is possible to teach it in such a way as to raise the largest questions of personal responsibility for national welfare, and to quicken in a most valuable manner the social conscience of the student. Teaching civics with the thought of the child as a citizen, with the thought of government as a matter of social relations, and with the ideal of the right adjustment of these relations and the full discharge of one's duties in them as the noblest expression of personal righteousness cannot fail to have a salutary and lasting effect on the moral and religious ideals of the student's life.

Second, in teaching history. No force is more determinative of character than that of personal ideals. There can be no teaching of history to young people by any person who is not truly a hero-worshipper. So far as they are concerned, history must be "philosophy teaching by example." We men and women are very largely what we conceived our childhood's heroes and ideals to be. There need be no moralizing, no discussion or analysis of the elements of moral greatness in world or national heroes, but the picture of their simple integrity, their devotion to ideals, their singleness of purpose and their self-sacrifice will become one of the most valuable and permanent spiritual heritages of the developing child life. In later years it is possible to lead the student in discovery for himself of the moral principles underlying national questions and the development of the social conscience in a people, and of all that we may call "the moral philosophy of history."

Third, in teaching Physiology, Hygiene, and related subjects. It is not necessary to say that care of one's body and the discharge of one's duties as the creator and guardian of the welfare of neighbors and citizens is a moral responsibility. But it is necessary

if we have the full ideals of education in mind that we should teach the care of the body as a spiritual duty, that the teachers should so conceive of it. There is little value in the presentation of the bare facts of physiology, in the memorization of those unrelated and partial facts of science grouped under the head of Hygiene, or in the scrappy discussion of questions of sanitation, unless all these are co-ordinated and unified in the student himself, unless he discovers for himself that the reason for studying these things is in order that he may find personal rightness of relation to his physical environment, and the best possible discharge of his duties in relation to the physical conditions of the life of others.

Fourth, in teaching Literature. It is perhaps hardly necessary to mention the magnificent field which opens up here, nor to suggest what a rich spiritual heritage a student may acquire when led by the true lover of the best in literature to acquaintance with and appreciation of those riches of thought and feeling in the brain and heart of seers of every tongue, which every true man treasures and holds "where neither moth nor rust doth corrupt." The right appreciation of this spiritual heritage in literature will cultivate a fine taste, a life of keen discrimination. If we have but taught young people to love Tennyson and Browning, or even as children to live with Longfellow, we have set their feet in a path so rich with soul food that all the years will be strengthened and they are not likely to be led to the by-paths of wasteful and demoralizing reading. No person can watch the reading habits of the adults of our day as seen in their homes, their libraries, or the books in their hands on the train and car, without wondering whether the next generation will have acquired taste for things worth while in literature, or will be so confirmed in the appetite for

the ephemeral, for the spice and candy of reading, that the heritage of our fathers will almost perish from our minds.

Fifth, in teaching Mathematics. Few things will contribute more to the moral life of the man or woman than the adoption of standards of exactness in childhood. It may be important to memorize the rules in mathematics but the principal thing is to set down as axiomatic the unvarying law that runs through all, the unchanging, undeviating necessity for precision, for exactness. The mathematician may spoil his imagination but he has the advantage of finding it difficult to become a fluent liar, an habitual twister of facts. The impression that comes from the right study of mathematics is that things only are as they are. Perhaps, too, there is a little possibility for spiritual training in the incidental discussion that ought to rise in the treatment of the simple problems of arithmetic. The question of how many bushels of wheat at so much there ought to be in a car worth so much at once presents to the student's mind the question of the value of wheat, the question of full weights and measures; and many problems that touch mercantile life would be illuminated by the right kind of discussion of business dealings, which would strengthen in the child-mind high standards of business honor.

There are many other subjects in the high-school course which, at that period of the development of the life, when the interests are even more keen on questions of ethics, when, in an impersonal manner at first, and afterwards in a personal manner, the student is asking, "What is right?" "What is square?" when he is conscious of relating himself to a world, the teacher who is steadily touching the real life of the student cannot fail to lead to the moral perceptions of

the subjects taught. The principal danger is that, in the anxiety to touch on the moral phases of subjects, ethical teaching shall be injected instead of ethical treatment naturally and necessarily growing out of the discussion of the lesson material. Nothing is taught that is tacked on.

Particularly in some high-school courses ought there to be a large amount of attention given to the ethics involved, for instance, in business. Those high schools which now give the student a more or less complete course of business training ought to see that no youth is equipped for service in a business office without the furnishing of the mind with those clear and high standards of rightness which more and more commonly prevail in the business world. It is bad enough to have an assistant who twists and distorts the English you may dictate to him, but it is a great deal more dangerous and discouraging to have a youth or young woman in the office who thinks that smartness and sharp dealing, trickery and falsehood, are essential parts of the key to success.

II. But, after all, the school is more than an institution of instruction. It is an organization. In what way can religion play its part through the activities, *through the organization and life of the school?*

1. It can and must function through the whole spirit and purpose of public-school education. This must move into the wider significance of the education of the whole of a life for all the purposes of living. The purpose of the public school must be the ideal life. We must move from the utilitarian conception. If the agencies of education will emphasize the beautiful and ideal we can trust the exigencies of life to emphasize the practical and actual. We need more of the culture spirit in our public schools. We must educate our public-school educators to the supremacy of charac-

ter. When that spirit and passion of higher life permeates the teachers it will become the atmosphere of the schoolroom and the environment of the scholar.

Some practical suggestions may be made as to the functioning of religion in the life and activities of the school.

First, in its discipline, government, and organization. A school is a little world. It is likely to be a large world to the child's mind. It is one of his worlds and is determining by its character what the worlds into which he shall come shall be. Sanity, order, precision, he will normally appreciate and coöperate with. In that school where the plan of organization is definitely apprehended by its corps of teachers, where their coöperation and close following of its ideals secures harmony of faculty relations and prevalence of implicit ideals of order, the student is receiving lessons more lasting than any that could be put in words, is taking ideals and adopting standards that will determine his own life and in no small measure all his environment. In such a school it is safe to allow the student to give expression to the impression it creates. Self-government is sane only where the school is already self-governed. The students in any self-government plan express will those ideals and standards which the school has already given them. We owe perhaps more than we are ready to acknowledge of the irreverence and loose methods of our civic affairs to the happy-go-lucky, undisciplined, unorganized, and often chaotic conditions of public-school management, or non-management, which may have been the inevitable condition of the small country school, and the untrained teaching force of the past, but for which there is practically no excuse to-day.

Second, in the sports, athletics, and playground life of the school. There must be freedom from re-

straint, but there must be direction, inspiration and cultivation here. After all, in no small measure, the athletic problem of the university is going to be solved on the playground and the vacant lot of the public-school children. Certainly first of all we need a clear understanding of play in the education of the child. No teacher is wasting time who is watching the child's play and endeavoring to catch ideals animating the child in play. More than this, here we determine whether the future men and women shall play for the game itself, or for the lower prize of the winning of the game, or some reward offered therefor. We determine here how they shall play the whole game of life, indeed.

Third, in enlisting the activities of the child in the arrangement and decoration of the schoolroom and the school grounds. Two plans are possible. One is that the school committee or teacher shall sally forth and purchase a Venus de Milo, and a set of Sargent's Prophets, and a Pharaoh's Horses, shall persuade the proper committee to decorate the room in terra cotta, with a suitable dado, and shall buy some geraniums and set out some other plants for the school ground, and then shall say to the child, "Drink in this atmosphere of the classical and cultural." The other is that the children, catching in History, in Civics, in Literature, and even in Hygiene, the ideals, shall give expression to them in the adornment of the room and the grounds; that this beauty shall not be imposed, but shall be expressed. The Parthenon never comes from the photograph into the soul of a man; it grows out of his soul and translates the picture from flat lines into full beauty. The same is true in regard to the care and adornment of the grounds. Standards of orderliness, cleanliness and beauty that are gradually adopted because they are desired, have an educational value in the life of the

student, and a practical reflex in his conduct and in the conditions of his city as he becomes a man, that could not result from the mere imposition of rules, or presentation of conditions of order from outside.

One other suggestion might be made: the problem will move toward solution when religious people have larger faith in the spiritual motive and religious possibilities of the public schools. We must cease to talk of our schools as godless. We need to uphold the hands of teachers in the public schools. In no small degree is it true that educational agencies will be spiritualized when the spiritual agencies are educated and have become educational.

In theory, then, we need, (1st) to lift religion above its accidents to a significance that will have harmony with the highest educational ideals, to see it, subjectively, as inspiration and idealism, objectively, as conduct and social adjustment; (2nd) to give to education a spirit and purpose that finds unity with religion at the apex, that it may mean, too, fulness of living personal and social.

In practice, religion can and does function objectively, practically, as expression, conduct, and life in the public schools. It must do so yet more until the measure of the success of any school is the manner and measure in which it leads any life out, through everyday living of the good and true into the better and best, with larger inspiration and under higher ideals into the fulness of life that is religion.

THE PASTOR AS A TEACHER

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St. Paul's declaration to the effect that God has given special gifts to each one of His children, has been enlarged in these modern days so as to indicate that God has placed at least the possibility of endowment within the reach of every minister enabling him to be an apostle, a prophet, an evangelist, a pastor and a teacher, and a great many other things besides. We can be thankful that, so far at least, specializing has been kept out of the practical ministry. While the rest of the learned world is being burdened by ten men trying to do the work once performed with some credit by one, the religious world has clung to its old conception of a minister fulfilling all the demands made upon him by the moral, spiritual, and physical needs of the world. We are to deal this morning, therefore, not with a specialized body of pastors who are professors or school-masters; but with the ordinary parish minister. How is he to exercise his function as a teacher in his church?

It will be well to confine this paper to *the pastor's teaching of the young*. And our first point will be that the minister should be closely and intimately associated with his young people in Sunday school, in societies, in their homes. Christ said to Peter: "Feed My Lambs," before He said: "Feed My Sheep." And the man who keeps himself away from or out of sympathy with the young of his church not only loses an opportunity but neglects one of his important duties, and runs the risk, too often verified, of becoming a dull and unsympathetic and unpractical pastor. Every minister should go into his Sunday school and

talk to the children every Sunday. He should always attend and take part in the worship and discussions of the Young People's Societies. He should know and love his children and be known and loved of them. They need his care, and he needs their youthful enthusiasm and hope. I believe that sure sign of age — a hardening of the arteries — is due in great measure to a man's not keeping his heart young; and the heart is kept young not only by hope and courage and cheer, but by mingling with young folk, seeing things as they see them, and feeling the thrill of their contagious affection. The pastor can teach the children only when they know and love him and he knows and loves them. Happy and blessed the lot of the man who in school or college is thrown into constant contact with youth! His responsibility is great; his opportunities are greater. But all men have some opportunity. So far there are few, if any, churches without some children. Race suicide is not as yet universal. Let the pastor then arouse himself and throw his seedy and stiffening brain into the ranks of youth where the soil is ready for the seed and the life is ready for the molding.

The minister cannot go far astray if he will follow the plan of the Master in His teaching. And that plan may reverently and generally be summed up as dealing with spiritual, moral, physical, and social duties.

1. *Spiritual duties.* The young must be taught in a large way their relationship to God. Origin and end — from God to God — are understood readily enough and explain themselves in everyday language. I am God's child, placed in the world for an indefinite period so far as I am concerned, but for a definite purpose. God sent His Son to teach me how to live, to reveal my Father's love and care, to urge me to constant association with Him, to assure me that

failures need not embarrass me, and to inspire me with love and hope. Bible, church, and all the Christian privileges of prayer and worship are agents to help me in my knowledge of the great Being, unseen and unheard, yet seen by the true heart in nature and life and heard by the honest soul in voices without and within. To serve and to love God must be the necessity if the child is to fulfill his life. How simple it all becomes as we thus outline it! How infinite the wealth of teaching suggested! We ought to urge the young to a regular and earnest fulfillment of all the privileges of the Christian life. Prayer, Bible-study, worship and Communion should be known as the food and drink to satisfy the cravings of the growing and immortal soul. Any amount of theoretic knowledge must fall as seed on stony ground unless the spirit is plainly linked to the Creator and the Redeemer. The teaching of the Bible to those who do not know God personally is worse than useless. And it is not the question only of conversion — it is the matter of *recognition* that is concerned. Turning from sin, confessing the Christ, joining the church, are meaningless terms unless the child has learned of the God Who made and loves him, and of his actual sonship.

It also ought to be noted that herein lies the source of that much mooted and generally neglected question of vocation. One can never cease to regret that what a youth shall do with his life is relegated too often to maturer years, and even then, as I know from experience in dealing with college men and women, is still an unanswered problem. There is no reason why a child from early years should not face the question — what am I to do with my life which God has given me? It lies in the very elements of a knowledge of life itself, and it appeals to the quick intelligence of even the youngest. Our teaching is sadly defective if it can-

not bring the child to know, first, the importance of a decision as to the use of life, and second, the necessity of an early seeing of a vision which shall make plain the way of service. And this teaching should all come from the spiritual perception. It is not my idea of pleasure; it is not the economic idea of sustaining life by work and its results; it is not the needs and demands even of a groaning world waiting for aid. These all have their places. But really and rationally it is a question of what God Who placed me for sixty years in the world intended me to do when He said: "Let this child be born." We cannot too emphatically insist upon this. It is so logical that one marvels at the obtuseness of him who denies it. It is so necessary that one has to fight against indignation with those who oppose it. And it lies so absolutely at the foundation of spiritual education that we neglect it at the peril of the whole career of the child being blocked or misdirected by some unhappy influence of later years.

2. *Moral duties.* Right and wrong and the knowledge of them are intuitive. The pastor's work as a teacher is to guide and instruct the intuitive faculties. An immense realm faces him as he begins the task, and he is handicapped by faulty instruction and example given at home. The personal moral life, the moral needs of the world, the faults and shames which with tempting power seek to lead astray, and the vague and strange temptings from within — these are an early source of bewilderment. The child is not inclined to the right or the wrong in himself. He is really in a negative position, subject to the errors within and without, and to the guidance suggested by the teacher. Hence a magnificent though a boundless field in which the teaching function moves. We can only hope in a paragraph to outline the method. And first, there must be the idea of the preservation and

the advance of the individual. "What will hinder and what will help me?"— that is the practical and real question which defines right or wrong, and the earlier the child finds here the guiding star the better for him. Duty to myself as a child of a holy God, that I may be worthy of my origin; duty to my life which God has bidden me live, that I fail not in the purpose of my existence — these are the matters upon which I need instruction first. Duty to others will follow later, but I must fit myself, or be fitted, for my own career. Ah, and how fine the clear way in which the teacher can thus direct his pupil! Self-reverence, self-knowledge, self-control — these stand as the trinity of individual development, while all things stand as right which favor, and all things stand as wrong which hinder. And here let me suggest that we must be plain in our instruction regarding those basal things which so early come and try to kill. Wilberforce's "trinity of evil" as he calls them face and defy the trinity of personal development. Intemperance, impurity, dishonesty, these stand and defy, or advance and attack the child as well as the man. The moral nature can readily grasp the significance of plain speech here. Shame on Christian teachers that they have been silent or neglectful herein, and so opened the door to our present awful social condition, due more largely to ignorance than to wilfulness!

We must teach morality, too, as regards others. Moral issues are altruistic — i. e. they concern the world at large, and it is not only the personal need but the need of humanity that should appeal. The child can early recognize his duty to men. Their burdens and sins should be felt as his own; their errors as touching him. Hence the truth that no man liveth to himself; that he cannot serve his God unless he serves his fellows; that the needs of his brothers will

cry out against him unless he strives to remedy them, even though he may be personally pure; that his life is not for individual salvation but for the common welfare. Who can teach this so well as the shepherd of the flock, the pastor, who in caring for his sheep must seek to make them the leaven, the light, the salt of the earth? And in all this how he brings his Bible into rich and full evidence, that book which from Genesis to Revelation tells us we are our brother's keepers! Who can so readily instill the principles of service into the minds of the young as he who should be not only an example but a leader, drawing his children into life's battle and showing them how to use their weapons? Call our churches institutional or not, the pastor must be a worker on lines of morality, public and national, and his regiment is the youth over whom God has placed him.

3. *Physical duties.* Here the ancient would draw the line, since he would claim the body as evil and doomed to perish. But we know at last the sacredness of the body, destined to live, glorified forever. And as we lead the young into the knowledge and life of God we teach them how the Almighty made man in His own image, after His own likeness; how the God incarnate took upon Himself humanity and has exalted the physical to heaven; how the Spirit has come to make the bodies of men His temples, and has called for holiness therein. The pastor has a clear and definite line of teaching here, supported by example and precept in Holy Writ, and he must accept his duty. Let him make it a strong plea for the rational care of the body in cleanliness, in obedience to the laws of health, in regularity and reverence, in growth of stature and growth of brain. Let him, wisely, perhaps through the aid of physicians, teach the young the meaning of the sacred organs given for the creation

of new life. However difficult this latter task it must be attempted in these days when parents are lax and when the street is a school which has no conscience. Oh, for that accent of religious teaching which shall make functions assume their royal place and save them from degradation! We have no right to leave out the Seventh commandment in our vigorous dealing with the other nine.

This physical teaching means also a knowledge of labor and exercise and activity. One has no need, perhaps, except in rare instances, to be a leader in athletic sports; yet perchance we err in not setting something of an example in the shape of a balanced body, a vigorous love of nature and air and exercise, a battle against "sickly groaning" and nervous prostration, and weariness, and all such ilk which the modern parson too readily affects or to which he lends himself an easy victim, and on Monday with his sighs contradicts his Sunday prayers. Religion bids to a cheer, a healthy love of action, a fine capacity for toil and a love of it. Nor should the brain be left out. We should teach concerning good reading and study and thought. We should warn against the pernicious 20th century novel — a mixture of sentimentalism and grossness — we should line out the methods and the material for intelligent brain food; we should urge to higher education, and make clear how God calls for wisdom to solve life's problems, as well as tact and common sense in the ordinary service. Glorious old body, how it stands as the visible feature of manliness and womanliness in the thought of a true hero! How it throbs with all tender emotions and all brave victories! How it appeals to the world even more than any theology appeals or can appeal when the Christian puts on his armor and goes out as a knight to succor and to fight! No man is a true Bible stu-

dent to whom Gideon and Deborah, Jonathan and Isaiah, Peter and Paul, do not appeal as beings made great not only through soul-life but through physical life. And he is the good pastor who makes his young tingle with healthy ambition and strong daring, and true thought and lofty ideals and glorious visions as they face the world which they are to win for their Christ!

4. *Social duties.* And now, in closing, we come to a theme which in these days of close union between nations and men is an essential of Christian education. The world is akin to-day as never before, and the good of one and the evil of one are the good and evil of all. "To neglect the state is to neglect the Kingdom," some fine writer has declared. For however spiritual the Kingdom of Heaven may be in its final essence, it is established on the earth and has to do with the welfare of humanity in accord with God's righteous will. We have learned at last — for it has been a slow process of education — that only he is ready to die who is ready to live, and that to live truly is to seek an advance in all human interests towards God's righteousness. The state, the city, the community, form the environment in which man is to work out his salvation in establishing Christ's salvation. To neglect his duty towards these is to reject the grace of God. How necessary, therefore, to teach the youth, even in early years, the principles of citizenship! How necessary to outline the purpose and needs of the state and the municipality as well as to explain the will of God in accord with the ten commandments. Rebel as we will because of the unattractiveness of the Augean stables, we must plunge into politics to-day if we would save our own souls. And we must cause to arise a generation of patriots who will despise sycophancy and plunder and bribery and wholesale theft as they

will despise personal selfishness and personal impurity. And it is not a difficult task, though we must wait for a generation for the fruit to come. Children are naturally patriotic. The flag and the peace of nations appeal to their imagination, their emotions, and their innate sense of honor. The pastor who educates his children as he ought in the first principles need not be an expert in constitutional law. All he has to do is to press home the social duties which appeal instinctively to boys and girls alike. All he has to do is to show the inevitable connection between love for God and love for man. It is ever the common-sense method of the common-sense man that accomplishes most, and the pastor who is a loyal citizen — and no other should hold place in our churches — is bound to have a constituency of splendid youth who reverence loyalty in time of peace as much as in time of war.

We must go a little farther in this matter, however, than simply to teach the honesty which is demanded in public affairs. The common law as regards education, poverty, tenement-house reform, child-labor, sweat-shop work, hospitals, day nurseries, play-grounds, summer schools, fresh-air outings, has a call as mighty as the political arena. Why should not the minister avoid the future continuance of the apathy so sadly common in the present amongst our people, and raise up a generation of reformers and workers by sending home the alphabetical truths of holy living and unselfish service, linking them with the prayers and the worship of the youth as naturally as eating and sleeping are united to the health of body, or reading and thinking to the health of the mind? He is not a good shepherd who does not lead his lambs to the high ground that they may breathe new impulses and see visions of a coming Canaan. No routine Bible study dealing with history and text and somewhat

wild, because unpractical, internal criticism, is going to fill the duty of the parson to-day. The "parish-priest of the town" as Dr. Gott happily phrases it, must be the true enthusiast who shall open broad lines of service and invite his flock to enter in and possess the land, driving out the base usurpers of the Lord's heritage, and establishing the Kingdom which the Almighty demands.

When once this teaching-power of the pastor is recognized I believe a new era will dawn. Christianity has never yet realized her might. Our religion could easily rule the world if it were genuine enough. Why not accept plain facts and evident duties, and make the next generation a generation of Christian masters, and let the church come to her own as the leader and ruler of righteousness under God?

RELIGIOUS PSYCHOLOGY AND EDUCATION IN THE THEOLOGICAL CURRICULUM*

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I understand the topic assigned to me as the *proper* or *ideal* place of religious psychology and education in the theological curriculum. It is no necessary part of my task to say how far short of this ideal the theological seminaries of the present come. I desire, indeed, that no word of mine shall be understood as condemnation, but only as encouragement to further effort. I shall assume, further, that we have in mind the ideal curriculum for future pastors, not for those who are to spend their life in research.

The answer to our question depends upon our conception of the goal toward which the church, under

* The opening of a discussion of this subject.

the guidance of its pastors, is to work. This goal is nothing less than the transformation of the world-mind or world-consciousness. The subject of redemption, as Canon Fremantle said, is the world. The pastor is not merely to proclaim Christian truth; not merely to rescue a sinner here and there; not merely to maintain the church; he is to guide a part of the general world-campaign which aims at securing control of all the resources of the world. The proper work of the pastor is aggressive, not defensive, and only when it is conceived in this large sense as part of a world-scheme can it meet the local needs.

Suppose that this task of world-conversion were committed to one of our gigantic modern business corporations, and that the profits of the stockholders depended upon the success of the enterprise. Imagine this corporation thoroughly organized in all its parts, and facing such a problem. What would be its policy? Rather, how would it determine its policy? How, in fact, do our great business organizations proceed? First, by obtaining expert knowledge of the material within which given effects are to be secured. Mining corporations employ assayers to determine the composition of ores and economical methods of reduction; an army of chemists, physicists, and engineers is engaged in telling steel corporations, oil corporations, electrical corporations, and many others, just what are the composition and the structure of various materials. We are reaching a time, in fact, in which we shall not assume to know how to raise potatoes until we have studied soils as well as varieties of seed.

The material within which the church is to work is the mind of man. How, then, can our leaders suppose that they are prepared for their work before they have studied the mind of man in its relation to the Christian experience and life? I plead for expert

Christian work! Why should we not make a *business* of converting the world, in the modern sense of the term business? I believe that we may reasonably demand that a theological diploma shall represent expert acquaintance with the material and the processes with which the pastor has to do. It is so in other professions. A medical diploma, though it be no guarantee of success, is good evidence that its holder knows the rudiments of anatomy, physiology, pathology and *materia medica*. A diploma in engineering is a guarantee that its holder has met face to face the materials of his profession and knows how to test them. I leave you to say whether graduation from a theological seminary implies any parallel acquaintance with the materials and processes of the pastor's occupation. If it is not so, how can we justify ourselves? Is the human soul a less precious stuff, is it more easily understood than ores, and metals, and electricity?

From this point of view it appears that every theological student should be required to study, *first*, general psychology (or else present a college credit for the same); *second*, the psychology of religion. The history of religion is to be treated not chiefly as a succession of religious ideas, but rather as a growing religious experience. Religious conversion and growth are to be thought of not merely as a divine infusion in the life of men, but also as mental processes occurring under discoverable conditions that are largely within our control. When morbid religious conditions, expressive in many cases of disturbed physiological functions, present themselves to the pastor, he should be ready to trace them to their source. Not less, when a child or a youth comes under his care, he should know with reasonable definiteness what are both the normal and the more common abnormal moral and spiritual states at each stage of growth.

This brings me to the second part of the topic, the place of religious education in the theological curriculum. Its place is to be determined by the relation of child-development to the transformation of the world-consciousness that Christianity undertakes. I do not see how any practical man can doubt that the possibility of any such transformation depends primarily upon the church's securing control of the children. You can never transform *the world* by the merely remedial process of converting men. Let not the work of converting sinners be neglected, but do not forget the supply! I do not hesitate to say that the chief work of the church, and therefore of pastors, (under our present form of organization) is religious education.

What preparation must the pastor have for this work? Of course he will necessarily gather the best part of his training, if he is a wise man, from his own experience. But he should not be obliged to assume the responsibilities of a pastor of children without specific training with reference to their needs. *First*, he should be held to the study of the psychology of child-development, with especial reference to religious and moral development. *Second*, he should be required to study the general principles of education, and also the particular methods of religious education. He should understand the grading of pupils, and likewise the grading of material. He should be familiar with the methods of conducting a recitation, and with the special methods applicable to Sunday school, young people's society, and the home. *Third*, he should be required to do practise teaching.

The time is here, in fact, when a theological seminary may reasonably be expected to provide laboratory methods for studying the practical phases of a pastor's work. Just as the candidate for a diploma in

engineering must actually ascertain for himself the strength of various materials, so the candidate for the pastorate should engage in actual evangelistic work under the direction of an experienced teacher. In such work the pupil should find material for the study of the psychology of religion. He should learn to distinguish between normal and abnormal cases, and always to discern the relation of cause to effect. Similarly, the theological student should be required to teach children of various ages, but always under competent guidance from an expert. This should be required, even though most pastors will not be teachers of classes in the Sunday school, for the pastor, as head of the local church, must be able to know what constitutes good teaching, and whether a given Sunday school or young people's society is reasonably efficient.

This is a high standard, but not an impossible one, nor even an impracticable one. When we make a business of saving the world, we shall wonder that we ever contented ourselves with a lower standard.

WHY COLLEGE MEN DO NOT GO INTO THE MINISTRY

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The decline in the number of college men who enter the ministry has been accounted for in a variety of ways. In general these explanations have embodied the impressions of men who are somewhat intimately connected with college students and the churches. At the same time, they have been to a considerable degree colored by the opinions of the propounders

themselves. The situation is one that does indeed show certain signs of improvement. Statistics gathered from various denominations show slight increase in present enrollment over last year in the case of Congregationalists, Presbyterians, and Methodists. The Episcopalians and Baptists show decrease. The variations, however, are so slight as not to warrant any general conclusions until the figures are completed by a record of some years. Even should the present ratio be increased by any upward movement of the curve the present attendance as compared with that in seminaries in 1895 and 1896 would still merit serious attention. If the cause of the ministry is to be brought home to young men in our colleges the actual reasons which have prevented college men from undertaking theological training should be carefully studied, not in the way of vague impression, but in that of actual investigation.

As a step in this direction it was determined by the Committee of this Department to ask young men prominent in Christian activities in colleges to state, confidentially the reasons which led them to choose some field of life-work other than that of the ministry. Accordingly the Y. M. C. A. of Yale, Brown, Amherst, Harvard, Bowdoin, Dartmouth, and the University of Chicago were asked to furnish a list of such young men, and to them the following letter was sent.

My Dear Sir:

As you are doubtless well aware, there is a decided decrease in the number of men going from our colleges to theological seminaries and the ministry. There must be some reason for this situation, and if so, some cure.

The Department of Theological Seminaries of the Religious Education Association wishes to give this matter of cure careful consideration. For that reason we are writing to a number of strong, Christian men—recent graduates who have not entered the ministry—to discover, if possible, from them the real reasons for their not considering, or at least not entering upon, the ministry as a phase of Christian work.

You will, I am sure, understand that this question is not asked with any wish to intrude upon the personal considerations which may have determined your course, or to imply any criticism whatever upon your decision, but solely with the hope that your experience may help us discover what blame may belong to the seminaries and to the theological course for the decline in the number of earnest and able college men who enter the ministry.

I do not need to tell you that no names will be used in our consideration of the matter. If you prefer, you need not sign this blank. I ask you, however, as a

special favor to the Religious Education Association—as well as to the church—to write briefly on the back of this sheet the reasons which, in your case, led you to decide not to enter the ministry but to choose some other profession.

(Signed)
SHAILER MATHEWS.

Altogether 158 persons were thus addressed. Of these fifty-eight replied. Of these fifty-eight, one had gone to a theological seminary, and one was in the ministry. We have, therefore, fifty-six replies from young men sufficiently widely scattered to serve as a basis for induction.

Undoubtedly more precise statistics could have been obtained if a series of questions in questionnaire fashion had been sent. The difficulty with such questions, however, is that they are likely to suggest replies, and so to be less accurate than the results of more informal inquiry.

Some of the letters which have been received in response to the circular letter are written with some fulness and all specify a large number of reasons. The work of classification of these reasons has been to a certain extent an interpretation on the writer's part, from the fact that no two men express themselves in exactly the same words. At the same time the motives are very frankly stated, and may be classified roughly. It should be borne in mind that a young man seldom gave one reason. Generally he gave several. Of these reasons the following is a résumé:

1. Lack of ministerial gift 24
2. Desire for personal advancement or comfort .. 13
3. Larger opportunity in business life than in the ministry 14
4. Fear of restriction upon thought 8
5. The church out of touch with its age 9
6. Religious doubt 2
7. Unworthy men in the ministry 7
8. Family obligations 6
9. Unworthy ministerial students 6

10. Superiority of Y. M. C. A. 3
11. Claim of the ministry was never presented.... 4
12. Faults of theological education 5
13. Unwillingness to face new theological views .. 1

In the last case, however, the estimate is one passed by the student on other men.

It will be apparent, therefore, that the predominant reason is that of conscious unfitness for the ministerial office and desire to enter another calling such as Y.M.C.A., or teaching, or business, or law. In one or two cases the men are going into the Student Volunteer movement, but are not planning to become ministers or to take a theological education.

A careful reading of the letters indicates further that the small salary of a minister is a considerable hindrance, although not always expressly stated as such. One student writes of "many reasons, each sufficient, but in addition and alone more than sufficient, inadequate, unbusinesslike methods and unreasonable demands of most religious and other unselfish organizations."

One very interesting letter reads as follows:

1. "My conviction on questions of theology would not allow me to subscribe to the creed of the church far enough to secure me admission to the ministry of an evangelical church, the church of my parents.

2. The church and the ministry are not in touch with real life, persisting in formulas and methods fitted for an age now past, not for the ideals of social service now growing.

3. Theological students are given too much financial assistance to attract self-respecting men and to keep them independent. Salaries are too low in the ministry to insure means of growth and this is too often regarded as charity."

Other letters are as follows:

No. 1.

"1. Inability to honestly preach to or identify myself with, any one denomination.

2. Not possessing an independent income large enough to satisfy my tastes, which could not be satisfied by the ordinary minister's salary.

3. The impossibility of having a place which I could really call home, for a minister is continually moving.

4. By seeing those men in college who stood for very little among their classmates choosing the ministry for their profession. This was so in my class with probably one exception."

No. 2.

"My opinion is that the cause for the fact which you mention is to be found chiefly in the moral and intellectual evasions and inconsistencies of the men who are already in the ministry. This fact has all but turned me aside.

1. The pay of a clergyman is not sufficient to meet average expenses.

2. The narrowness of many of our present-day clergymen is hindering many a good man from responding to the call, selfish as it may seem.

3. Men are believing that they can have more independence, as well as accomplishing just as much good in other callings, and that too without attracting attention."

No. 3.

"I entered business rather than the ministry because I believed the business world possessed as large and perhaps broader field for Christian activity and the exercise of Christian principles than the purely ministerial field. Business life, however, was my

choice and preference and above-stated reason was more a substantiation of my choice than the fundamental ground for my decision."

The general impression made upon me by these letters is rather depressing. The institutions from which the writers have graduated are sending an exceedingly small number of men into the ministry. The quality of these men can be judged only by general impressions as yet, although it is my plan to continue the inquiry further by examination of the list of Phi Beta Kappa men to see how many of that society have entered the ministry. My general impression at this point is that the ministerial students are coming from the upper half of student bodies, but do not include a very large proportion of the leaders in college life. This impression, however, is not based on statistics as yet, but upon general inquiry, and my own experience extending now across something like twenty years.

This, fact, however, does not seem to me so serious as the two or three generalizations which these fifty-six letters permit and indeed compel.

1. There is in our colleges a growing anti-ministerial atmosphere. To a considerable extent, as we all know, this has been due for the past generation to the character and conduct of the ministerial students themselves, and partly to that distrust of anything savoring of professional piety which is a characteristic of college men.

2. There is a growing distrust of the church as a social institution.

3. There is a lack of heroic abandonment on the part of young men to a calling of self-sacrificing service.

4. There is a suspicion that a man cannot have freedom of thought in churches and that he cannot honestly think and teach inside the limits set by authoritative creed of a given church.

5. The evidence of the decrease of religious faith on the part of these young men is all but absent. Every one of them is anxious to have a share in religious activities and to live his own religious life.

It is evident, therefore, that the failure of our college men to enter the ministry is due to causes deeply rooted in our religious life and fundamentally to an unwillingness to enter the ministry as such. *The church, in other words, does not appeal to them as furnishing a career.*

If, therefore, there are to be any steps taken to induce strong college men to enter the ministry, there must be concerted effort (1) to place before them the legitimacy of the ministry; (2) to bring about a deepening of their spiritual lives to the point of surrender of financial and other advantages; (3) to appeal to the heroic elements of their characters; and (4) to emphasize the opportunities and call of the ministry along the same lines as those which have been followed by the advocates of the Volunteer movement.

The facts warrant no assurance that the situation will right itself without such effort. Religious revivals are not as yet to my knowledge resulting in an increase of college students for the ministry, however much they may serve to increase the numbers of young men who enter training schools and institutions of less than college grade. The influence of the Y. M. C. A. in colleges if not anti-ministerial is toward the emphasis of the larger opportunities of the Christian layman. In other words, we are reaping the result of our persistent emphasis on the teaching that there is no distinction between the ministry of secular employment and the ministry as a calling. Until we can rehabilitate the ministerial office with its proper dignity and show to young men that they can actually

be of more religious service within it than outside it the situation is likely to remain unchanged. The answers to these inquiries show that the causes for the decline in the number of college men entering the ministry lie in a weakness within the church itself. To cure it we must begin in the family and the church.

SUGGESTIONS CONCERNING A CURRICULUM FOR THE MORAL AND RELIGIOUS EDUCATION OF BOYS AND YOUNG MEN UNDER THE DIRECTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

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The Young Men's Christian Association has the opportunity of becoming one of the chief educational institutions and agencies of America in its work for the moral and religious welfare of boys and young men through adolescence. Only a small per cent of boys above the age of thirteen receive any formal education. The high schools and academies reach comparatively few. * The church, which is the other great educational institution, is doing little that is systematic for the adolescent boys and young men. There is an open field here, therefore, and there is no greater work before us, none that promises quicker or finer results for the effort put forth.

Those who have at heart the moral and religious welfare of the rising generation of boys have observed with intense satisfaction the development within the Young Men's Christian Association of the purpose

*According to the report of the Commissioner of Education of the United States for 1906, there were in our country about 12,000,000 boys of school age (5-18 years). Of this whole number, only two thirds actually attended school. In the "secondary schools" (high schools and academies) there were only about 400,000 boys.

and plan to work for boys as well as young men. The leaders of this movement have shown wisdom and ability for the task by their intelligent grasp of the situation, by their growing knowledge of the moral and religious status of adolescent boys, by their recognition that *the whole boy* needs training — therefore, physical, mental, moral, and religious training are not to be separated — and by the intention now manifest to systematize the educational work.

The arrangement of the instruction and training conducted by the Association according to a logical, orderly plan gives what would be technically called a "curriculum." The work is systematized into a series of courses of instruction and training to be pursued by the boy of twelve or thirteen years of age successively until the series is completed; and at his completion of them the Association will have provided the boy through his adolescent years with the best possible atmosphere, nurture, knowledge, and opportunity for physical, mental, moral, and religious growth.

In the preparation of such a curriculum it is necessary to consider at least the following seven things: 1, the characteristics of those for whom it is intended; 2, the particular instruction and training which it is desired the curriculum may furnish; 3, the amount of time that is available; 4, the teaching staff that can be depended upon; 5, the topics of the several courses; 6, the teaching materials and methods to be employed; 7, the arrangement of the courses in a developmental order.

1. The groups of boys and young men that will be reached by the local Associations will differ considerably in characteristics, according to the nature of the particular localities. In some places, as in good resident towns or districts, the boys will be chiefly from good homes, in attendance upon high school or

college, and in many cases also in attendance upon Sunday school. In other places, as in manufacturing towns or the humbler portions of great cities, the boys will be chiefly from poor homes, or entirely away from home, engaged in employment of some kind instead of in school, and in most cases without Sunday-school influence. These are the two extremes. Generally an Association will have a mixed group of boys and young men, some from good homes, some from poor homes, some without homes, some in high school, some at work, some in attendance upon Sunday school, some otherwise.

It will not be an easy matter to devise a single curriculum to meet the specific conditions and needs of a mixed group. But I doubt whether it would be practicable or wise in many Associations to divide the boys into two groups — schoolboys and working boys, and to conduct a separate curriculum for each group. Indeed, to put the schoolboys and the working boys into close relation with one another on the same plane and in the same courses of study and training would to my mind be the best thing that could happen to both groups. The working boy needs social and intellectual contact with the schoolboy, and no less does the schoolboy need to get into touch with those who work for their living and deal first-hand with the stern realities of existence. What surer way could be found to break up the stratification between education and industry, and to show that manhood, intelligence, and usefulness are not the exclusive possession of the wealthy or cultured class?

Generally, then, a single curriculum will be the best. And the average Association will be likely to find its resources taxed to conduct even so much. A single curriculum extending over the years from twelve to twenty-four would mean, when in full operation, twelve

courses going on simultaneously throughout the year. The courses should be so selected, arranged, and conducted as to meet the conditions and needs of the particular groups of boys that form their constituency. A curriculum fails at those points and to that degree in which it lacks complete adaptation to the individuals who pass through it. The adaptation, however, depends not so much upon the general subjects of the courses as upon the concrete working out of each course by the teacher with the specific group of boys.

2. What shall this curriculum of instruction and training aim to do for the boys and young men? It should aim:

(1) To arouse and develop the moral purpose.

(2) To inform and train the moral judgment.

(3) To give acquaintance with the laws of physical and mental health, and to secure their observance.

(4) To inculcate self-respect, and the dignity and worth of manhood.

(5) To establish right habits of thought on social and civic problems.

(6) To cultivate right feelings in all relations of life.

(7) To develop and train the will to right motives and choices for individual and social welfare.

(8) To stimulate and direct the social impulses.

(9) To promote the growth and expression of brotherliness within the class group, within the Association membership, and within enlarging circles until all men are included.

(10) To give wide, practical, first-hand knowledge of present-day moral, social, industrial, and political conditions, needs, and opportunities, as a basis and inspiration of efficient activity for human betterment.

(11) To conduct actual practice work in social service.

(12) To awaken the religious nature, to develop

reverence and faith, aspiration and prayer, love and self-committal to God, to Jesus Christ, and to the ideal of life which the Bible teaches us.

I feel quite sure that these things should be included in the aim of a Young Men's Christian Association curriculum. There may be many other desirable elements also. I have not included a knowledge of Biblical history, geography, archæology, and literature because these seem to belong rather to the home and to the Sunday school, according to the prevailing division of labor among educational agencies. The Bible already has, and should continue to have, in the Young Men's Christian Association a very large and prominent place as a medium of instruction in the principles and ideals of right living — to help men to see what they should be and what they should live for. This use of the Bible is what we may call a *practical* use as compared with its study for acquaintance with the ancient political, moral, and religious history which it records. The historical and literary study of the Bible may be given a place in the Association curriculum when a particular group of boys and young men are in need of this special knowledge and cannot acquire it elsewhere.

Presumably all will agree as to the general aim of the curriculum here proposed. The difficulty of constructing a curriculum lies less in deciding what it ought to accomplish than in deciding what courses should be planned, how these should be arranged, what lesson material is available, and what methods of instruction and training can best be used.

3. What should be the time scheme of this curriculum? It is designed for boys and young men from twelve to twenty-four years of age. Should it then consist of a twelve-year program, taking the boy at twelve and carrying him successively through a series of progressively planned courses of instruction and

training until at twenty-four he completes this Young Men's Christian Association process of education? This would seem an elaborate undertaking. Yet it is not as elaborate as the public-school system, which carries the child from six years of age through eight years of elementary school, four years of high school, four years of college, and three years of professional school — 19 years in all; or as at least two of the new Sunday-school curricula, which provide twenty-one years of continuous progressive courses, from the age of four years up to twenty-five.

An Association curriculum of twelve years' extent could be easily planned. The full operaton of it, however, would involve many persons and things: a set of general officers; twelve teachers; sixty or more boys and young men of successive ages and qualifications to make up the classes of an average of six in each; a number of classrooms; printed material for study use; and miscellaneous supplies. The generally practicable way to get an extensive curriculum into full operation is to begin at the bottom and organize the first few courses carefully; then each year these classes will move up one step, until finally all the years are filled. Boys and young men well advanced would naturally be started in on some of the upper courses. The scheme could be patiently developed year after year until it became complete.

At the inception of a curriculum one would of course be confronted with the fact that the boys and young men do not continue attendance upon the Young Men's Christian Association classes for any such length of time as twelve years. I am told that *three* years is at present about the longest time. It might then be expedient to start with a three-year curriculum; the organization of that would be so simple that almost any Association could conduct it, and it could be repeated every three

years, since the constituency would entirely change that often. A systematic program of instruction and training extending over three years of time would be a large achievement. Subsequently, as opportunity offered, the curriculum could be expanded to include additional years and courses.

However, it does not seem to me too much to hope that the inauguration of a systematic plan of instruction and training in the Association would gradually build up a more permanent constituency for the classes. As the boys came to understand that a longer curriculum was offered, and that it was quite worth their while to continue in it until completion, the personnel of the classes would not change so frequently. The Sunday schools are finding that the provision through a succession of years of good courses especially designed for young people keeps these boys and girls in the schools beyond the age at which formerly the falling off came.

As to the frequency and length of the single meetings of a class, it seems the general practice of the Associations at present to hold one class session a week, of nominally one hour's duration, and to run the classes from September to May. This is no doubt the wisest arrangement. It is certainly best to begin the year's work in September, and to carry it through to May, when warm weather calls boys and men to outdoor life and change from study. These thirty to thirty-five weeks could be divided into two terms — one before and one after the holidays, with three or four weeks' intermission; or into autumn, winter, and spring terms. One meeting a week is probably as much as could be carried. An hour's session means forty or forty-five minutes of solid work; at each hour there should be opportunity for friendly greeting and for some special feature to lend interest and attractiveness to the work.

The arrangement of the courses could be by years,

each course extending over thirty to thirty-five weeks. Or the arrangement could be by terms, two or three to the year. Or a combination of both methods would be possible, having some annual courses and some term courses. Annual courses would be simpler and more connected. Term courses would seem less formidable to the students, would give them a feeling of more rapid achievement, and would lend themselves better to printed announcements.

4. The teaching staff for a curriculum would consist, first of all, of the regular executive officers; second, of teachers especially engaged and paid for this specific work; third, of volunteer teachers who offer their services to promote the Association work in this way. Actual qualifications, in knowledge, method, and personal fitness, should be insisted upon; the work is worth doing well. The educational aim and spirit should be present, characterizing all the instruction and training. The moral and religious motive and interest should dominate all the work; but separate meetings of a devotional nature might be depended upon to supply some of the special religious needs.

5. This brings us to consider the topics of the several courses that are to make up the curriculum. It would be an easy thing to make up a list of twelve or even twenty-four conventional subjects for Young Men's Christian Association study. The Bible Study Circular issued by the International Committee announces fifty-two courses, all but six of them based upon the Old Testament or the New Testament (chiefly the latter), and twenty-two of the forty-six on Jesus Christ. The titles read as though the aim of the courses was historical Bible study: "The Life of Christ," "The Life and Works of Jesus," "Studies in the Life of Jesus," "Outline Studies in the Life of Christ," "The Story of Jesus by John," "Life of St.

Paul," "Men of the Old Testament," etc. I suppose, however, that the aim really is to get moral guidance and religious inspiration for present-day living; not so much to acquaint one's self with first-century facts as to get hold of the fundamental principles of life for the twentieth century. That is, the aim and method of these Bible studies is practical rather than historical; some historical information is gained, but that is secondary to the main purpose. And I think this is as it should be. The historical study of the Bible in these days of scientific investigation, many scholars and varieties of opinions, is a very complex and difficult pursuit not well adapted to either the Sunday school or the Young Men's Christian Association. But the study of the Bible for moral and religious stimulus and instruction is a profitable pursuit for all. What I am wondering is, whether some better titles for these courses of study could not be devised in the place of these conventional ones — titles that will indicate the primary aims of the courses.

We especially need to-day to learn how to apply the principles of life which Jesus taught to present conditions. It is a great thing to learn the principles themselves, but that is only the first half of our duty; there still remains the duty of living out these principles in our actual lives. Many people know well the gospel principles, but fail to bring their thought, feeling, and conduct into accord with them. It takes but a few moments to commit to memory the Golden Rule, and almost every one knows it. But that amounts to but little if it is not *lived*. The application of the Golden Rule to the industrial, commercial, and social spheres to-day is one of our chief problems; but the Bible goes only a little way toward making the application, because our modern conditions are so different from those of the first century. Such topics as "The Golden

Rule in Business," "The Principle of Justice in the Industrial World," "Brotherliness and the Social Order," "One Standard of Truthfulness," "Honesty in Trade," "The Right Use of Material Things"—these could be worked out in close study of the Bible with full information as to existing conditions. Bible study thereby becomes a means to a practical end.

To be sure, the teacher of a Bible class always deals with matters of present interest; he always makes applications of the portion of the Bible being studied to the conditions and needs of our own time. He only makes the Bible passage a starting point for the discussion of present problems, as furnishing the principle of which he himself must make the application. Such an unsystematic, desultory manner of discussing the complex and difficult problems of our lives in this twentieth century cannot give satisfactory results. It would be better if these great problems of morality in industry, business, civics, society, the social order, should be taken up specifically one after another, and studied systematically as to existing conditions and the reasons therefor; as to the moral principles(drawn from the Bible) which should guide us in improving these conditions; and as to the ways and means for effecting such improvement. The conventional kind of Bible study deals with these matters, but not in an adequate way.

The curriculum will be much more definite and intelligible, it will show better the progressive nature of the program of instruction and training, if the topics of the courses state specifically the practical problems which are to be studied in each. Such statement also will be a reminder to both teacher and class that it is not first-century but twentieth-century life that we are at work upon. The Bible will not be used less by this arrangement, but decidedly more. Whereas formerly

some *one* passage was made to supply the teaching for the solution of some modern problem, such as the duty of self-sacrifice, or the obligation to return good for evil, under this topical study the whole teaching of Jesus and of the Bible would be brought to bear upon a given problem, and fewer mistakes in interpretation and application would be made.

6. There should be no limit to either the material or methods employed to accomplish the instruction and training provided for in the curriculum. The Bible is our supreme guide in matters of religion and morality. Jesus is the greatest moral and religious teacher and personality that the world has known. It is from this Book and from Him that we shall learn most; it is by Him and by this Book that we shall be most inspired. The Bible will therefore be the chief and constant source of light and power to us as we seek the principles of present-day living and their application to our many perplexing problems of thought, feeling, choice, and action, individually and socially.

But this primary employment of the Bible may be supplemented to any useful degree by other literature, ancient and modern, that has moral and religious leading in it, by the study of non-Jewish history, by the study of non-Biblical as well as Biblical heroes in the sphere of human goodness and usefulness. To restrict our world horizon in morality and religion to Palestine and the Jewish people within the limits of the sixty-six canonical books cannot be the largest and best means of fitting ourselves for right living. The Christian history from the second century to our own, the Greek ethics and philosophy which have contributed so abundantly to the Christian theology and life of the centuries, the choice hymns, prayers, and poems of recent times, the great modern ethical and religious writings and books of information toward the solution

of present moral and religious problems — all these resources, and many others not named, should be drawn upon to furnish a rich, varied, illumining and inspiring material for the teaching of the courses.

The methods employed will be the best possible, whether old or new. Manual and visual methods of study will be used, so far as they are adapted to the age represented in the particular class and to the subject matter of the course. Constant use will be made of notebooks. A reference library containing books suitable for each course will be found in a place constantly accessible by day or evening, and specific readings in these books will be given to the class each week, together with some research questions for which answers can here be found. To encourage the reading of the right books upon the topic under consideration will be one of the chief opportunities of each teacher.

Whenever the topics deal with existing conditions, it will be of fundamental importance that the class be taken to where they can see these conditions with their own eyes, and discuss them in the environment to which they belong. It is simply impossible to deal with modern problems in a theoretic way, apart from the scene of them, and dissociated from the people who are most concerned in them. Some visits of the class with its teacher to the social settlement, or to the criminal court, or to the factory, or to the sweatshop, or to the jail, or to the reform school, or to the immigrant quarter, will make the moral problems seem real and will bring the human interest to bear upon their solution.

The Young Men's Christian Association has already made an excellent beginning with this kind of study in its "Life Problems" courses. I affirm that courses of this kind mark a new epoch in the moral and religious education of America. The several concrete life

problems ought to be taken up one after another in complete courses, so that full light on them can be obtained and full consideration given them. We have begun to find real, practical, everyday subjects and titles for our courses of study. We are setting ourselves to know and to deal directly and concretely with living problems. We are shifting our point of interest in Bible study from ancient to modern times. We shall continue to study how the great moral and religious principles of the prophets, of Jesus, and of Paul were applied to Jewish conditions of the distant centuries, but primarily in order that we may the better study how the great moral and religious principles which are our inheritance from the past can be applied to-day to make better men and women, better industrial and social conditions, in this twentieth-century America that we have a part in shaping.

If it were in my power to do so at this time, I would name to you a complete set of twelve or twenty-four course topics, to make a complete curriculum. I have named some that I think would be good. But no one individual is likely to hit upon a satisfactory list or wording. The ideal curriculum must be a growth; many individuals will experiment and work it out. There is no need of a final list being at hand for the inauguration of a curriculum. Let the courses be chosen and entitled according to the best that is available, and then as rapidly as practicable replace poorer courses by better courses, poorer titles by better ones.

7. The courses are to be arranged for the curriculum in a developmental order. In constructing a complete curriculum to cover twelve years I would recommend that there be a division of the whole into four departments, corresponding to the last two years of Elementary School, the High School, the College, and the Graduate or Professional School of the regular

educational system. The departments might be called by these same names, to show their grade and to identify their work with modern education. The Elementary (or Boys') Department would comprise the first two years of the Association curriculum, for boys of twelve and thirteen years of age. There would be two courses, each about thirty weeks in length; or four courses, each about fifteen weeks in length. The High School Department would comprise the next four years of instruction and training, for boys of fourteen to seventeen years of age inclusive. It would contain four courses, each about thirty weeks in length; or eight courses each about fifteen weeks in length. The College Department would comprise the next four years of work, for young men of eighteen to twenty-one years of age inclusive, containing four long courses or eight short ones. The Graduate Department would comprise the last two years of the curriculum, for young men twenty-two and twenty-three years of age, and would contain two long or four short courses.

A curriculum of one-year (thirty-week) courses, for the ages from twelve to twenty-four years, would then look something like this:

BOYS' DEPARTMENT

Year 1. (Age 12)—Jesus' Way of Living.
Year 2. (Age 13)—Personal Religion.

HIGH SCHOOL DEPARTMENT

Year 1. (Age 14)—Nation Builders of Israel.
Year 2. (Age 15)—Nation Builders of America.
Year 3. (Age 16)—The World's Greatest Man.
Year 4. (Age 17)—The Qualities of Manhood.

COLLEGE DEPARTMENT

Year 1. (Age 18)—Uplift Agencies—The Home, the School, and the Church.

Year 2. (Age 19)—Uplift Agencies—The Christian Associations, the Social Settlements, Organized Charities, Missions, etc.
Year 3. (Age 20)—A Man's Work in Business.
Year 4. (Age 21)—A Man's Work in Society.

GRADUATE DEPARTMENT

Year 1. (Age 22)—The Duties of Citizenship.
Year 2. (Age 23)—America's Work for the World.

The titles of these proposed courses of instruction and training are intended only to suggest some of the general lines of character building that might be used. A mere title cannot convey a definite idea of what a course should be; the content of the instruction and the method of training employed are the all-important things. Each course will need to be carefully worked out and perfected in connection with a class before it is published for general use. A specific outline of each lesson in the course, together with many specific suggestions for conducting the hour's work, will alone make a course practicable for the majority of teachers.

Courses of Bible Study and Life Problems that are already in print can be given a place in the curriculum until other courses more in accord with the main idea and purpose of Association education can be prepared. The curriculum can be built up step by step as suitable course material becomes available. The construction of a satisfactory system of education for the Association is likely to be a process of growth rather than a sudden event.

The chief danger of a curriculum is that it will become a mechanism. In the hands of those who are without the teaching gift it is quite sure to become so. Systematic method easily drifts into formality, and so the vital quality may be lost. A fixed scheme of instruction may fail in the matter of adaptation to a par-

ticular class or individual, and so the concrete, personal element in the process of education may be lacking. The efficiency of a curriculum will depend upon the wisdom, ability, and personality of the teacher. A good teacher without any plan or method is better than a poor teacher with an excellent plan and method; but a good teacher with a good plan and method of instruction is certain to accomplish the largest and finest results in the building of character and the training to usefulness of a boy or group of boys.

THE ANNUAL SURVEY OF PROGRESS IN MORAL AND RELIGIOUS EDUCATION

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The only dramatic incident of the year just passed occurred in connection with the public schools of the city of New York. It seemed for a moment as if all mention of the Christian religion were to be forbidden in these schools, even to the abolition of Christmas carols. This happily proved to be a misunderstanding, but it alarmed many people and led to much discussion in the newspapers and in meetings of ministers. The discussion established two significant facts: first, that public opinion is stoutly against the secularizing of the public schools; but, second, that nobody sees clearly what ought to be done about it, or, if he sees, is not yet able to convince any considerable company of his neighbors.

It is plain, on one hand, that the true purpose of the public schools is the upbuilding of character. They are maintained by the taxation of the people, not because the people are particularly interested in grammar or geography, or even in reading and writing,

but because they are concerned for the general welfare and know that the general welfare is bound up with the general intelligence. An ignorant people cannot safely be trusted with the large powers which devolve upon them in a republic. The schools go along with manhood suffrage as a part of the machinery of government. They are related not only to industry, — that is, to our ability to make our own living, — but to democracy, — that is, to efficient citizenship. We support them for the sake of the state.

But for the good of the state mere book learning is not enough. The supreme thing needed is character. To this end, the discipline of the school is as important as its course of instruction. Also, to this end, the instruction of the school is of value in proportion to its pragmatic result, — that is, in proportion to its bearing on the making of good men and women. For the heart of the whole matter is in a right definition of the purpose of the school; and that definition is that the true purpose of the school is to help boys and girls to grow up into good men and women. And to that attainment the moral and religious elements in education are of the very first importance.

So much is plain, and it is clear also that the importance of this side of education was never so great as it is to-day. Because there was never a time when the state could depend with so little confidence on the tuition of the child in these matters in the family. The disintegration of domestic life is one of the most serious aspects of the city. In the tenement house, the individual, rather than the family, becomes the unit of both the parochial and the civic life. For example, the churches, even in considerable cities, were formerly open only on Sunday, or perhaps once or twice during the week, because it was felt, and for the most part rightly felt, that the fathers and mothers would attend

to the moral and religious upbringing of the children between Sundays. The appeal was to the family. The parents, with family prayers and catechizings and religious counsels, maintained the influence of religion. Now the churches are open every day, and beside the church is the parish house wherein something is going on at almost every hour. This is the endeavor of the church, to stand in the place which many parents, for reasons good or bad, have forsaken. The most significant outward sign of this change in the process of the moral and religious education of the youth is the parish house.

But when all the excellent influences of the parish house are added up and duly appreciated, the fact remains that the children, during the greater part of the day, are in the schoolroom. A great number of these children are not being instructed in religion by either the church or the home. Granting the evident proposition that for the general good, even for the general safety, they must be so instructed, we must depend mainly on the school to do it. In Boston, and I suppose in other cities, the impending problem of lawless, irresponsible, and malignant youth weighs upon the consciences of thoughtful people. There is a steady increase of juvenile crime. There is a generation coming on in whose case the unmoral and unreligious public school is not efficient for purposes of citizenship. That is, the purpose of the school to make boys and girls into good men and women was never so imperative as it is at present, and the use by the school of moral and religious instruction for that purpose was never so much needed.

But nobody knows what ought to be done. Nobody knows how the influence of the school may be brought to bear on character. At least there is, as yet, no dominant conviction, no large agreement, such as

would lead to action. For when we perceive that these two matters are perfectly plain, the concern of the school with character, and the dependence of character upon moral and religious education, we come at once upon a third fact, or group of facts, which complicates the situation. This is the most notable aspect of our present life which meets the eye of one who attempts this annual survey. I mean the fact, on the one hand, of the churches, and on the other hand, of the races. Our present combination of these two elements, a divided Christendom facing a cosmopolitan society, is a modern situation. It is a new problem: too new for immediate solution. How can a community which is part Protestant and part Catholic, part Christian and part Hebrew, give instruction in religion? In what religion?

At the Inter-Church Conference on Federation, held in New York in 1905, the Rev. Dr. Wenner, of the Lutheran Church, proposed that Wednesday afternoon of every school week be made available for religious education. This proposition has come this year in a formal way before various representative bodies of Christians and has been debated with more or less acceptance. Dr. Wenner in his paper described the present state of instruction in religion in Germany, in England, and in France. In Germany the schools give at least five hours each week to moral and religious education. In England the schools are distinctly religious, though the relation of the churches to the schools and the definite responsibility of the clergy for instruction is just now much obscured by the dissensions which have attended recent efforts to determine the matter by legislation. In France the separation between the churches and the schools is quite as complete as it is in America, but "Thursday of each week is given for the purpose of allowing the churches to provide in their

own way for such instruction as they may desire to give."

Thus this plan has the advantage of precedent, so that an examination of the manner of its working in France should afford convincing arguments for or against. The German plan is criticized by some on the ground that it does not result in a church-loving or a church-going people. But here again much depends on the assembling of the facts and on their fair interpretation. An investigation of the actual value of the French and the German plans of religious education would assist us much. Dr. Wenner's adaptation of the French plan proposes a dismissal on Wednesday afternoon of all students who have a certificate of attendance at parochial instruction. Those who remain may be taught ethics or deportment. Those who are dismissed go to their respective churches and are there taught according to the discretion of the minister.

Meanwhile, the churches are, for the most part, preparing themselves to undertake any such larger duty as the community may wish by a steady improvement in the method and quality of their Sunday-school instruction. The field in this direction is limited by the shortness of the time which is at the disposal of the churches for this purpose. One hour a week is hardly enough for very serious pedagogical work. And this hour is so occupied in many schools with opening and closing exercises that no more than half of it, sometimes not so much as that, remains for the actual teaching. Moreover, with all the excellent efforts which are now being put forth in the direction of better education in the Sunday school, a survey of the present situation shows that the matter is still in the experimental stage. There is as yet little consensus of opinion or of procedure as to the general

order of studies. Even the main intention of religious teaching is still defined diversely—on the one side by those who would have the school appeal chiefly to the heart, on the other hand by those who would have the school appeal chiefly to the mind. The final result which is desired is the same under both definitions. The purpose is to make good Christians. But the differences involve quite different systems.

The International Sunday School Association is just now considering this matter with great earnestness. If the appeal is mainly to the heart, then a uniform system of lessons will meet the need; for the lesson is like the text in the pulpit out of which the minister instructs and exhorts the whole congregation, young and old, wise and unwise. If, however, the appeal is mainly, or largely, to the mind, then a graded system of lessons is imperative. Not only must differences of age and attainment be taken into account, but there must be an ordered intellectual progress year after year, from entrance to graduation, as in the public school. The truth is that both of these appeals are valid, and both of the resulting methods are effective.

Accordingly, at a notable conference of members of the International Executive Committee, of the Lesson Committee, of the Sunday School Editorial Association, and of the Lesson Publishers, held in Boston early in January, these two statements following were adopted as the conviction of the conference:

1. That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

2. That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention to continue the preparation of a thoroughly graded course of lessons covering the entire range of the Sunday school.

These resolutions will be presented to the Twelfth International Sunday School Convention, to be held at Louisville, Kentucky, in June. They represent admirably the present stage of progress. They indicate also the wise and patient way in which the conservatives and the radicals may keep company under the leadership of the association, and come finally to an agreement whereby all needs shall be satisfied. It is likely that that ultimate agreement will establish an arrangement of graded lessons.

Meanwhile, the authors and editors of the Constructive Bible Studies, published at the University of Chicago, are of one mind in this matter. They stand stoutly on the proposition that the Sunday-school instruction common amongst us is antiquated and ineffective, and years behind the day schools. They insist that to meet the conditions of the times the schools must be remodeled, so as to take advantage of the immense advances which the art of teaching has made. To this end provisions are set forth for a graded school. "The old method," so the projectors of these studies say, "the old method, by which the entire school studied the same lesson on the same day, has outlived its usefulness. It is no longer sufficient that a child should study a given number of passages from the Bible; he must understand, in a connected and logical way, the great system of morality and of religion which the Bible sets forth. To gain this sort of mastery of the Bible, he must advance by natural

stages from stories to characters, from characters to ideas. He must first understand as a child, and later put away childish things. This means that at every step he should be given lessons adapted to his capacity.

This is substantially the opinion of the Joint Commission of the General Convention on Sunday-School Instruction in the Episcopal Church. This commission, composed jointly of bishops and presbyters and laymen, reported at Richmond in October. They felt that there ought to be more careful grading in accordance with recognized principles of education. They recommended five departments having a progressive purpose. The aim of the primary department should be "to plant in the heart of the child the truth of the love and care and mission and power of God. The aim of the junior department should be: "the moral education of the child, the deepening of his sense of duty to others, the direction of his social relations and activities, and the establishment of moral and religious habits." The aim of the middle department should be to prepare the child for definite Christian decision — i. e., in the Episcopal Church, for Confirmation. The aim of the senior department should be: "the determining of Christian character, moral conviction, comprehension of the divine origin and mission of the Church, responsibility for carrying on the work of Christ." Then comes graduation, and after that a post-graduate course for teachers. Also, at the instance of this Commission, the General Convention added religious pedagogy to the subjects in which the young men are to be examined before their ordination to the ministry.

Thus, your observer, looking out over that great area of religious education which is committed to the Sunday school, one finds a condition of confusion. In general, there is a difference of opinion as to the rel-

ative advantage of a uniform lesson or of a graded course. In particular, there is a great and perplexing diversity of studies. That regulated order of instruction with which children are familiar in the day school does not yet appear in the Sunday schools of the community. But there is an amount of discussion of the matter, and of earnest study, and of hopeful experimentation, out of which we may expect results which some subsequent summary of progress in this field shall chronicle.

An interesting movement is successfully under way for the teaching of the Bible out of school. The objects of the National Vacation Bible School Committee are: "1. To promote college and church ministry to children of the cities by establishing Daily Vacation Bible Schools, and by securing the service of trained men and women adapted to such ministry. 2. To encourage the formation of Daily Vacation Bible School Committees in every city and in every communion, to co-relate and unite their work, and to supplement it where necessary. 3. To co-operate with societies and movements the purpose of which is to make the Christian education of the young more efficient, and with those that have as their aim the righting of social wrongs against children." Last summer this committee carried on this work in Philadelphia, in Chicago and in New York. In a manufacturing district of Philadelphia the Episcopal, Presbyterian, Baptist, and Lutheran communions joined in the maintenance of twelve Vacation Schools, in which more than a thousand children were daily instructed by graduates of Bryn Mawr, of Princeton, and of the University of Pennsylvania. In Chicago four schools were kept open all summer in the neighborhood of the stock yards, with a daily attendance of nearly three hundred, and with students from Northwestern University

and from the University of Chicago as teachers. In New York the Baptist City Mission operated nine Vacation Schools, and the Federation of Churches fifteen; besides three under direct charge of the committee. Schools such as these will be established in the different parts of other cities, to educate children whose religious education is at present neglected, by means of the Bible, into better citizenship.

The number of college students available for this purpose is every year greatly increased by the efforts of the Christian Associations of young men and of young women. These associations have their own arrangements of courses in the study of the Bible. They publish special text books for use in these courses, having reference to the conditions of college students. They are setting forward the organization of college Bible classes, and are remarkably successful in getting these classes formed in dormitories and in fraternity houses. The young men report that, while in 1901 only about eleven thousand college men were studying the Bible together, in 1907 there were registered more than three times that number. That is, in seven years this work has been multiplied by three. In some colleges it supplements prescribed or elective courses in which the Bible is presented on its historical and literary side as one of the supreme books; the voluntary classes study the book devotionally. In these colleges the entire teaching of the Bible is carried on in these unofficial organizations. The reports show that the work appeals to men of ability and position in the colleges. Last year, nearly six thousand such leaders were enrolled in the classes, — editors of college papers, winners of academic prizes, class presidents, athletic persons, members of baseball and football teams.

One of the ultimate results of this process of religious education must be the increase of the number of

men who present themselves for ordination. A part of the present loss is traced to a change of mind during the college course; and this change of mind, while it may be due in part to new claims of other callings wherein a man may use his powers for the good of the community, such as the Christian Association, and the social settlement, and the organization of philanthrophy, it must be due also to a secularizing of the mind. Sometimes in the college life the intellectual difficulties which seem to bar the way to the work of the ministry are presented with an emphasis which leads to a declination of that work as involving a bondage of the mind, and the young man who is rejoicing in a new vision of truth and a new sense of freedom in the truth is turned aside. Sometimes the world, the flesh, and the devil get in between him and his high calling. In either case, this wide-spread Bible study, this stimulating companionship with men of earnestness and faith, this meeting of intellectual problems and solution of them, must operate to keep men true to their early devotion.

The most serious failure in the field of religious education is in the decreasing supply of religious leaders. So far as my observation goes, the quality of the men who present themselves at the schools of theology is as good as ever. They who come are strong and able, and both high-minded and broad-minded. They are going out every year to undertake the problems which confront our association, with intelligence and courage. The pulpit of the country, reinforced by these men, is a vital influence, having the respect of the community, and setting forward the kingdom of heaven.

Our confusing ecclesiastical divisions, which on the one hand supply our smaller towns with more ministers than are needed, and on the other hand, by reason of

that fact, keep the salaries of the ministers at a level only just above that of ordinary laborers, are meanwhile a constant determent to men who, while willing to sacrifice their personal dignity and the comforts of life for the love of Christ do not feel a strong call to sacrifice them for the love of a religious denomination. The differences which most of the denominations maintain, and which once seemed important and vital, do not particularly interest them. They are not disposed to endure hardships for the sake of upholding either one side or the other in a debate about infant-baptism, or in defense of either an Episcopal, or a Presbyterian, or a Congregational, form of church polity; still less in the perpetuation of some local disagreement which divided a parish forty years ago. This, I believe, is a considerable part of the cause of the reluctance of young men to take up the work of religious education. As they look at the ministry from the point of view of their own community, it does not seem to be a man's work. The divisions of our local Christendom stand in our way.

Even here the new religious interest of the colleges may eventually help us. Every year the colleges are sending out men who have joined with their fellows in the study of the sacred books of our common Christianity. They have united in that occupation with men of other churches and of other ways of thinking. They have got a better general perspective than their fathers. They care for some things more, for some things less, than was the habit of the parish in which they were brought up. And they go home in that new spirit. They are likely to be better parishioners than they would have been without that larger acquaintance. We wait for them to bring about a union of the local churches. It is true that from one point of view there are not ministers enough; but

from another point of view there are twice too many. Probably on the whole the present diminution of the number is a good thing. It may adjust the supply to the actual demand. We hear what the Spirit said in the old time to the Seven Churches of Asia. The new generations of young men coming from the new enthusiasm of the Bible-studying colleges may be enabled to hear what the Spirit says to-day to the Seven Churches of Lonelyville. I suspect that the Spirit says that the Seven Churches of Lonelyville need only two ministers, or at the most three, with the salaries of the seven, and with the field free to devote their entire energies to the extirpation of the Devil.

RECENT PROGRESS IN THE SUNDAY SCHOOL

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PASTOR FIRST BAPTIST CHURCH, WINSTED, CONN.

If in the Sunday-school situation to-day there is one most heartening sign, it is that in every part of our country, we might perhaps say the world, the trained leaders of our church institutions, from school and college, seminary and pulpit, publishing house and missionary enterprise, the ripest wisdom of our foremost men and women is being directed to the solution of the problems of religious education. And this turning of the adult to the interests of the Sunday school is happily not confined to religious and educational leaders. The rank and file of the laity feel the impelling force of new convictions and are taking their places beside their sons and daughters in the school rooms of the church. About every other letter in the extensive correspondence that I received on recent Sunday-school advance mentioned the adult Bible-class movement as a significant sign of the times. One publisher, who is in a

position to know whereof he speaks, says: "I think it is safe to say that during the year the adult enrollment has nearly doubled, due to this movement, which is still growing." Dr. Blackall speaks of "The very rapid development of organized adult classes, and the publication of material especially adapted to meet that need." Amos R. Wells, "There is promise of enormous usefulness in this movement, and I rejoice in it." The editor of the Sunday School Times finds that one of "the two features that loom biggest on the horizon is the widespread and earnest attention being given to the adult Bible-class work." Marion Lawrance speaks of it as of great significance and illustrates by telling of the Ohio town where on a recent Sunday out of a population of 10,000 there were 1,000 men, all members of organized classes, gathered in one body for a special meeting. He adds, "Such a movement gives dignity to Sunday-school work." It is not hard to imagine that the children will attend with deeper realization of its importance when they find their parents and older relatives there before them.

II. The Readjustment of the Church to Meet the Demands now Realized Through the Awakened Consciousness.

This readjustment is evidenced in a new ecclesiastical architecture which recognizes the Sunday school. The superintendent who replied to the question, "What of your school?", "I can at least say that I have a good 'corpse' of teachers," finds that the trustees no longer insist on a living burial of his flock in the cold, gloomy underground rooms delicately frescoed with furnace pipes. Architects are to-day directed to build with the comfort and profit of the child and teacher in mind. Old buildings are renovated or additions erected from the same standpoint.

The time for holding sessions of the school is also

undergoing investigation. Not the tag end of the day, but its brightest and best hours are now held as none too good for the children. Weekday sessions are increasing, designed for supplemental study, either in the church building or at the home of the teacher. Some even advocate an arrangement with the public schools whereby a part of one weekday, Wednesday perhaps, shall be devoted to religious instruction in the several churches; the scholars attending the sessions of the Bible schools at their church homes or remaining in the public-school session for that period for its usual exercises as they choose or as their parents decree. It may be well here to quote from an interesting letter received from a prominent Rabbi: "I look upon the attempt of some clergymen to foist religious instruction upon the public-school system as an evidence of retrogression. We have made such progress in teaching religion on Saturday and Sunday that we do not feel the need of taking time away from secular instruction, but the Jewish Sunday schools have always been conducted upon systematic principles and that is one of the reasons of our success. If such methods were employed in Christian schools generally their success would be greater."

The ideals of Sunday-school equipment are also constantly enlarging. Penny collections and poverty stricken conceptions of equipment have dominated. This is now most happily changing. The modern equipment of the Sunday school includes libraries which no longer attempt to provide general reading, this place being filled by public institutions, but which contain arsenals for teacher training, technical supplies, and laboratory material to aid in instruction. Some schools are considering the introduction of appropriate furniture. Here and there are those already supplied with technical books, accurate maps, sand

tables, oriental models, pictures, and a full line of manual method material.

Within the past five years pictures have been employed more and more in teaching, everywhere with surprisingly good results. We spend vast sums in stained glass windows, why should we fail in the illumination of our instruction? And we are now learning the value of an equipment that will enable us to lead our children into the midst of Bible lands and scenes, until the truth becomes real and vital to them, and is accepted in character. The release of the Tissot pictures from their costly editions to inexpensive prints for Sunday-school purposes seems significant enough to find mention here.

The Bible School Exhibit shown in connection with this convention undertakes to present possibilities in modern equipment, and be it said, the Exhibit tables show not selections out of a dream world but actualities from schools employing advance methods with definite and wholesome results.

Another most interesting item to be noted under the proposition of the readjustment of a church with the interest of the Sunday school in mind, is the present largely unsupplied demand for paid workers, superintendents, supervisors of Sunday-school districts, manual directors, kindergartners, even teachers. There is upon us the opportunity for a new profession in Christian service, the salaried Sunday-school specialist. Just now the demand is being met so far as possible from the few institutions like the Hartford School of Religious Pedagogy, from among efficient workers who have grown up with the local fields, and from closely allied professions, such as the ministry, the Y. M. C. A., and secular teaching. We may well speak a word of counsel from the meeting to any seeking this field for their calling and livelihood. It is that the

demands of the work are exacting. It must not be supposed that anyone can succeed. Most thorough preparation, consecration, and the hardest labor, delightful though it is, are needed for success.

III. The Growing Irenic and Friendly Relationship of Workers in this Field.

Other great movements in the church have considered unity, desired unity, prophesied unity; are not the present tremendous stirrings in the interests of religious culture and nurture of the soul in a considerable measure unity itself? Regardless of denominational fences we are calling back and forth those things which we have discovered to be good. The vision and the need of youth know no barriers. Episcopalian advances are a guide to Baptists. Methodist and Congregational findings are accepted as current coin in the ecclesiastical realm. What one termed in a conversation with me recently, "The awakening of the liberal denominations to the importance of child culture," rejoiceth us all. We are asking the Synagogue the secret of its method with the young, the Catholic how it is that his children have such remarkably easy access to the rainy-Sunday umbrellas.

IV. The New Appreciation of Education as Fundamentally One, with its Corollary, the important point for our consideration, That Methods Found to be Successful and Desirable in so-called Secular Education May be Adapted for the Sunday School without Further Question to their Inherently Sacred Character.

That is, the influence of such educational leaders as Froebel and Pestalozzi is not to be lost to our systems of religious instruction.

Testimony seems to me overwhelming that the great tendency of the day is toward a Sunday school, in which, as the head of one of the leading publishing houses writes, "Religious education is not to be an in-

consequential matter of merely secondary consideration, to be continued with the haphazard methods of the past, but on the other hand not only worthy of, but demanding as thorough and conscientious effort in systematizing, grading, and teaching as are conceded in the matter of secular education." He continues, "It is to be regretted that this movement is as yet anything but general, but great advance has been made within the last three or four years, for which the Religious Education Association undoubtedly deserves large credit."

Letters received from various sections of the country and from every shade of denominational and theological conviction offer the same testimony. There seems to be agreement unanimously that the Sunday school is rapidly advancing toward the educational ideal. Indeed one gentleman who has taken large part in such advance in local, denominational, and national circles, calls attention in his letter to the possibility of our overdoing this matter. After referring to the general movement toward teacher-training and graded lessons he goes on to say, "It seems to me that more attention is being paid to the possibility of religious instruction of children on some weekday under the auspices of the Sunday school. Sometimes it is urged that the public school should make an allowance of time for this purpose. Personally I hope that some such arrangement will come, and that Sunday will be given more to worship, specialized for children, and less to study and recitation."

Another well-known leader writes: "The fact that has most impressed me, I name without hesitation as the conversion of the forces of one great denomination to graded lessons and teacher-training." From his famous school in Philadelphia the Hon. John Wanamaker writes, "Advance has been very marked in

the quality of teaching of teachers, and consequently in the better training of scholars. In the best Sunday school it is apparent that there is much more systematic concentration upon the one idea, that the schools are for the purpose of teaching the word of God, and not for concerts or shows."

A Brooklyn preacher, perhaps best qualified of all men in that city of Sunday schools to observe impartially general movements in the local situation, says: "The advance I have noted with greatest pleasure is the establishment of classes for teachers. Our public-school children are not content with the inferior teaching in the Sunday school. Trained teachers are chaining the quarterlies and unchaining the Bible. They are putting facts in the place of fancy and are talking about faith rather than of the fashions, fidelity to a trust in place of frivolity in teaching." Doctor Silverman says, "Jewish teaching of the Bible succeeds because it is in harmony with modern thought. In the secular schools children are taught to seek for facts. We teach myths as myths and draw the ethical lesson."

A representative of another denomination at the forefront of Sunday-school advance, himself dynamically progressive, writes jubilantly of "those who before hated the very word progress," "that they have been won over in just three years until they put forth a graded pedagogical curriculum and a report which is as progressive as if I wrote it myself."

You will forgive the speaker, I am sure, if in concluding this part of his paper he makes reference to a phase of modern method in religious instruction in which he has been especially interested during the past few years, that of manual work.

The evolution of the graphic method offers many refined features, such as an acquaintance with the

world's best religious art through good prints, and selections from these pictures by the pupil to illustrate his note-books; modeling and moulding in paper pulp, clay, and plasticine; map-making; imaginative travel by the use of the stereoscope; illuminated story composition; essay and thesis work; harmonization of biblical texts. In the Sunday school this method follows its universal acceptation in what we are pleased to call secular education.

Hardly to be classed under the same head, but as a noteworthy aid in encouraging self-expression, we are using Bible declamations in place of the usual "children's day" pieces, on our festival occasions. The biblical literatures, for the most part, were composed in speech before being reduced to writing.

The arguments for the use of the manual method may be summed up under the following heads:

1. Children like to do something. Manual work absorbs the electric discharges of child energy, diverting the propulsive forces from shying paper wads to moulding maps and making models.

2. It provides a system of mnemonics. Facts learned in this way stick. The eye sent along a flat map may soon forget, but never the fingers that have shaped a miniature Carmel, lofty Hermon, Esdraelon, the rolling Shepheleh, or the defile of the Jordan.

3. It provides a means of self-expression which psychologists tell us has not a little to do with character-formation. In illustration of what I mean I could tell you the story of a boy fast maturing now who has been almost saved to his interest in Sunday-school work by having assigned him the making of a model of a Palestinian Khan. The simple making of that model will have a religious influence over his whole life. The little wooden inn itself is on the exhibit tables, where you may see it, marked with his name.

One publishing house is issuing its lessons this year with fully graded manual method suggestions for each week. Other publishers are introducing these fascinating exercises with pictures and models to a limited extent. The work has reached a stage where it may be fairly said to constitute one of the important advances for religious instruction of the time.

V. The next proposition deals with the Practical Acceptation of the Bible as the Normal Text-book of the Religious Life.

Dr. Floyd W. Tomkins expresses it, "There can be no question but that the Bible rather than denominational catechisms is now being used in all our Sunday schools, and this means, for those who believe in the power of the Word of God, personal conversion and growth."

VI. I would be untrue to the leaders in modern advance and to my own convictions deepened in this endeavor to survey the Sunday-school field, if I omitted as a final proposition, The Evangelistic Opportunity of Religious Education.

The great conception of the normality of the religious experience is dawning on our schools. The Sunday school is indeed the nursery of the church and we are apprehending the reasonableness of sound instruction as a channel into the inner life, expecting thereafter the outflow of the soul toward God.

The new attitude of the Sunday school toward missionary instruction and missionary activity in world-wide spheres is biologically related to our present vision of Christ as the great teacher-evangelist. Many of my correspondents considered the progressive movement of missionary forces through the Sunday school a most hopeful sign of advance. This from Bishop Warren of Denver: "One of the most important advances is the plan to send a peripatetic professor to

hold Sunday-school Institutes in the schools for negroes in the South, thus reaching ten millions of our fellows with best methods and inspiration."

THE SUNDAY SCHOOL AS A SOCIAL FORCE

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"Come, my boy, you are old enough to begin your training for life," said a father, when off they trudged to a country Sunday school two miles away. Going to the superintendent, the father of the lad said, "I want him to be a useful man." The boy grew, and served well as Vice-President of the United States, Schuyler Colfax.

Has the Sunday school part in the making of useful men? in fitting our youth for the duties of life? Does it give society something fine and noble in character? Does it make boys and girls Christians — faithful followers of the Nazarene, whose discipleship finds expression in daily living? Does the Sunday school fortify against temptation and give a passion for righteousness? If so, then the Sunday school, despite its defects, confused curricula, and suffered anathemas, is rendering a real social service.

But these words, "passion for righteousness," "followers of the Nazarene," are large words. I speak as a friend of the Sunday school, as one who believes in it. Some of us love it as we love our children: as not blind, we trust to their improvement. While I acknowledge the splendid service of the Sunday school in the creation and development of Christian character, thus raising the level of our common life and adding to the sum of social righteousness, I am compelled to believe that the Sunday school as a

social force is pitifully wanting as compared with its magnificent possibilities; and the results are serious. Despite our improved methods of working and teaching, new curricula, helps of modern psychology and pedagogy, scores of schools are still losing thousands of scholars, graduating them into the world instead of into the church, in part because there comes a time in the experience of boys and girls when pious story-telling, exhortation, and even scientific instruction are not of holding attraction. Nor indeed can they be. Keeping in mind the principle of modern psychology that that which is not expressed dies, we see the absolute necessity of talents being put to use, of powers being employed. There must be engagement in service — a service which appeals at once to one's interest, imagination, emotion, and benevolence, all of which are "motor spurs" to action. Where is there opportunity for such service? Not merely in work for the church — that has long been tried, that has failed; but in work THROUGH the church for society, for the improvement of the community, its health, its laws, schools, homes, — all that affects the well-being of the people.

"The field is the world." The Kingdom of God takes into its comprehensive embrace all human interests. The church is not an end, but a means, for bringing about the Lordship of Jesus Christ, over the whole man: body and spirit, and over all life: family, industrial, commercial, intellectual, political.

The principle underlying the function of the church and Sunday school as a social force is *ministration*, God's ultimate in salvation. The church is less an ark than an army. One cannot say of the Christ, "Whose I am," without saying also, "And whom I serve." The Christian is saved to serve. One of the last, best words of the best theological thought of to-day is that

to be saved is to share the life of God, and to share the life of God is to share the outflowing of His life to all His creatures.

An inward righteousness is the only source of a righteous civilization. On the other hand to assume that individual salvation is the cure-all of society's ills, is to assume the conversion of all, which the parable of the wheat and tares forbids us to expect. Regeneration is preparation for social action. The second great commandment and the new commandment, amplified and applied, place the Christian as a ministering servant in the thick of social needs; therefore the fighting of disease, such as tuberculosis, the working for the abolition of child labor, leading a crusade against intemperance, greed and graft, filth and vice, industrial piracy and political infamy, are as truly a religious duty as teaching a Bible class and sending missionaries to the heathen.

I anticipate three questions: First, if the Sunday school teaches this broader conception of the Christian's social mission, will it not be at the cost of the spiritual mission? On the contrary, is it possible to be true to our spiritual mission save in being true to our social mission? "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Jesus said, "The spirit of the Lord is upon me, because He hath sent me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4.18-19). The day is passed when one dare spiritualize those words away. Jesus chiefly emphasized duties regarding life on earth, saying little of the future life. He plainly declared that we show our love to God by our love to man, and that we are here to redeem our social relations: to pray and work

that God's kingdom may come *on earth*, even as in heaven. If that means anything, it means a never ceasing attack on every wrong institution; means not the saving of a few people out of the world, but the saving of the world; means not so much the amelioration of poverty, disease, injustice, hunger of heart and home, as the transformation of conditions which cause such sufferings and demand not for charity but justice; means the moralizing and christianizing of industry, commerce, and all life; means, in a word, a new world wherein dwelleth righteousness, the realization of the Kingdom of the brotherly man, and the absolute Lordship of Jesus Christ. Such work and purpose does not impair the spiritual; moreover the Sunday-school or church that is not united in devotion to this divine social ideal is neither spiritual nor Christian.

A second question: Conceding that social service is a part of Christian duty, how is it possible for a Sunday school to teach everything in a study period of one hour a week? We sympathize with the question. The time is short, the work many-sided; there is much that one would like to do that one cannot do for sheer want of time. But despite the limitation of time and the many claims upon it, what would we think of a Sunday school that year in and year out did not teach of prayer, or conversion, or regeneration, or faith, or heaven? And yet ten times as much is said in the Bible of right relations to our fellows and of social obligations as there is concerning justification, forgiveness of sins, regeneration, faith, and heaven. A Sunday school that fails to teach of social service fails in a fundamental particular, and in so far fails of being a Bible school. Fidelity to the contents of the scripture lesson is a simple but unfailing principle.

Third question: Since the work of the Sunday

school is to make not only Christian disciples or learners, but also followers or soldiers of Christ, how can we meet this obligation? Certainly not through entering into political or controversial questions, but through implanting a spirit of service. We should begin early to teach of, and encourage gifts to relief and philanthropic purposes, such as to hospitals for crippled children, industrial schools, fresh-air, ice, and milk fund, missions, etc. Again in the matter of intemperance it is possible not only to fortify our youth against temptation but also to so plant the seeds of indignation in them as to ally them with forces arrayed against such evils.

By way of illustration, I mention one other way in which a spirit of social service can be awakened, namely, through Village Improvement, Garden Cities, associations and kindred activities, as instanced by the very remarkable work of the Cleveland Home Gardening Association, with its enlistment of men, women, and children who have found health and happiness, and forces that make for righteousness as school-yards, back-yards, cinder piles, and rubbish heaps, have been transformed into gardens of wondrous beauty and fragrance. Those of us who know of the dismal tenement, know of the delight of the tenement child with any touch of nature. As great, however, is the opportunity of the village. The possibilities of such work for moral awakening, civic righteousness, and development of character, is the story between the lines of the history of the Village Improvement associations of New England, and "The Garden Cities Association of America."[1] The teacher in the Sunday school can teach of such work as a real service to society and in appeal to the immediate interest of the taught. Keeping in mind the principle of modern

[1] Address Metropolitan Building, New York City.

pedagogy that moral and religious instruction should be correlated with the changing dominant interests and activities of life, the teacher need never miss the point of contact in teaching. One may begin with the pollen on a boy's nose, tin cans on a vacant lot, plants or flowers in a class room, — near at hand surely child or adult can be touched at a point in his experience, and enlisted in social service. The gain to our youth would be great. Are we not told that a boy will absorb as much book learning in four hours of study and four hours of motor activity as he will in eight hours of study? But the gain through such simple service as seed-planting and garden-tending is more than the development of motor centers. Following the principle of grafting, that is of grafting one interest on to another, beginning with some interest that a child has, such as a plant, a few seeds, a pot of earth, and using this as a stepping stone to another interest, children can be led from personal interest to public interest, from home and school world to the social world, to interest in the cleanliness and neatness of streets, health, and weal of the community and the world. And when that spirit, a passion for righteousness, prevails, we shall have less and little need for charity societies, asylums, relief houses, and inebriate cures, which for the most part are as so many plasters, arnicas, salves, and liniments — medicaments that ease but never heal.

Is the Sunday school a Bible school? Does it teach the Saviorship *and the Kingship* of Christ? Does it stand for the Gospel of the Kingdom? Is it a school for teaching *and training*, for instruction *and inspiration*, for information *and transformation*, and for a salvation whose ultimate is *ministration*? Does it make faithful followers of the Nazarene, who went about doing good? Does it ground our youth in the

laws and ideals of Christian ethics and give them a passion for righteousness? — then it is a beneficent, constructive, social force.

FRATERNAL ORDERS AND MORAL EDUCATION

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As we view the history of the world and note the advancement of civilization and the continual changing of public sentiment caused thereby, we realize that mankind has been continually advancing to a higher and better state of moral and educational development. Man is to-day better fed, more comfortably clothed, living under more just and humane laws, with more general education, greater love, consideration, and respect for his fellowmen, and higher and more exalted moral perceptions than ever before in his history; and still, the situation to-day will look almost barbarous when this period is retrospectively surveyed by those who will be permitted to enjoy the advancement of centuries hence.

When the Order of Knights of Pythias was born forty-four years ago this month, a large part of the most highly educated, and especially the religious element, of our people condemned fraternal organizations as antagonistic to our form of government, dangerous to our stability as a nation, and injurious to religious ideas and the advancement of Christianity. To-day there is no general opposition to these organizations, but, on the contrary, they are now recognized as a strong ally of the church and a potent factor in the social, educational and moral advancement of our people.

By "fraternity" we mean the associating of men together into a society or organization having for its ulitimate object and purpose the common good of themselves and of humanity; the promulgation of the doctrine of the universal brotherhood of man; a joining of forces to exemplify the Golden Rule; to seek to build up higher ideals; to exalt true manhood; to strive to make life and the world better, happier, and brighter. This divine idea of fraternity was given to the world by the Man of Galilee, and since that date has joined hands with religious teachings in the promoting of human happiness and progress. The conception of the Fatherhood of God and the Brotherhood of Man has been the beacon light that has led advancing civilization in all its phases. To these two ideas we owe all of moral good and true happiness that mankind has received. For the purpose of advancing and propagating this Christian idea of the Fatherhood of God, various religious fraternities, or church organizations, were from time to time formed, and thereby the fundamental ideas of Christianity became extended and the generally accepted guide of a proper life.

Time demonstrated that the Christian idea of fraternity could best be taught and advanced by the organization of those who loved this idea and realized its benefits. This caused the formation of those societies known as fraternal organizations. At first these organizations were few in number and small in membership, but as their benefits became better known they extended as the churches have done. While these societies differ in their methods of organization, and while their forms of initiation teach fraternity to their members in different ways and by different lectures and object lessons, still the fundamental idea on which they are created and for which they have a

place is identical. That fraternal society is the best — that is, stands the highest in the personnel of its membership, the influence it exerts, and the esteem in which the outside world holds it — that most forcibly impresses its members with the doctrine of fraternity, and causes them to practice it in their every-day life. Fraternity, as thus taught, seeks to impress upon the members of these organizations that they owe a duty to themselves and to their fellow men. That in order to live a happy life they should be temperate in all things; should obey the moral law in all its precepts; should observe all the obligations of life, which includes the obligations to the fraternity and its membership, the obligations to society, the obligations as a child, a husband, and a parent, the obligations to the law and to their country, and their obligations to the Supreme Being above. That they should regard their fellow man as brother, and exemplify towards him the lesson of the Golden Rule; that they should treat him honestly in all business dealings; should not injure his good name; should endeavor, as far as possible, to aid him in his laudable undertakings; and help him in every possible way to be a better, happier, and more worthy citizen. This is the ideal fraternity, and if these lessons became the generally accepted and lived-up-to rule of conduct, what a different world this would be! It is not claimed that the millions of men, who, in this country alone, are connected with these fraternal organizations, live strictly up to the teachings of these Orders, but it must be admitted that they have all been benefited because of the teachings they have received in the lodge room, and are better and more moral men, with higher ideals of life, and that the general average of citizenship has been raised by their connection therewith.

It is hard for those who are not connected with

such societies to realize what an educational feature they are to young men. The learning of the ritualistic lectures, the familiarity with parliamentary rules, and participation in business discussions, have splendidly developed, and started on the road of self-education many deprived of other educational opportunities.

There is absolutely nothing connected with these organizations that is immoral, demoralizing, or degrading, but on the contrary all their teachings and influence tend to elevate and improve; to instil higher and nobler ideals of life; to build up truer manhood; and to inculcate a higher respect for virtue and morality. By their companionship with each other, the members learn to respect the thoughts and feelings of others; to cease those habits or that conduct that offends; and to kindly persuade their brothers in the lodge to do the same. For the young men just entering the battle of life, especially those who have departed from home and home environment, these organizations have done much to keep them from temptation and to hold them to proper conduct and moral influences. Close ties of friendship are formed that add much to the sunshine of life. In the charitable work that is a part of the teachings of all these organizations, selfishness is curbed and the heart softened and warmed towards those in affliction, trouble, or distress.

FRATERNAL EDUCATION

JOSEPH B. BURTT, LL.B.
LAWYER, CHICAGO, ILLINOIS

The enormous growth of the fraternal orders in the United States within the last forty-four years should concern every citizen in this nation, whether he believes in fraternal orders or not. It is said that ten years ago one man in eight in the United States belonged to some fraternal order. Now it is claimed that one man in three has membership in some fraternal order. It is said that within the last forty-four years these fraternal organizations have grown in our nation from two to six hundred. The two which existed before 1864 have each over a million members. Several fraternal orders have grown up in our nation since 1864, which have nearly a million members each. These orders have lodges in nearly every city, village, and hamlet in this nation.

The principles of these orders are not secret. These principles are sacred and do not belong exclusively to any church or lodge; they belong to humanity. Men have been taken into these fraternal orders so fast that they could not digest the principles or the laws of their own orders. Many orders have passed laws to keep men engaged in certain occupations out of their ranks. The occupations which tolerate lawlessness have been excluded from all but one of the fraternal orders. These orders have nearly all passed laws which provide for the expulsion of members who violate the law of the land. In other words, the members of these orders preach that a man can not be a true fraternal man and at the same time violate the laws of his fellow men.

The Pythian Order recently, in one year, expelled

over fifteen hundred members of that order in Illinois, which members had for years defied the laws of Illinois and the laws of the Pythian Order. The Order of Odd Fellows recently, in one year, expelled over two hundred members of that order, who had for years defied the laws of Ohio, and the laws of the Order of Odd Fellows.

The Masons in some of the Southern States have recently taken a very decided stand in disciplining members of that order who take part in or encourage lynching.

Probably seventy-five per cent of the voters in Chicago either belong to or have been expelled from the various fraternal orders or the different labor organizations, and yet the subject of fraternal education has been so neglected in that city that the juries recently selected to try saloonkeepers for keeping saloons open on Sunday contrary to the Criminal Code of Illinois, failed to convict the defendants after the admission of their guilt and after the court had practically instructed these juries to bring in verdicts of guilty.

The churches, with but few exceptions, have done nothing, and are doing nothing, to help the lodges extend fraternal education to the men in fraterna orders and in labor organizations, though the Presbyterian church is making some effort to keep in touch with labor organizations.

Some great thinkers are beginning to ask whether more men would see the Fatherhood of God through the brotherhood of man than would see the brotherhood of man through the Fatherhood of God. If religion is the basis of fraternity, why is not fraternity the natural step to religion? Why should not the agencies of fraternity be the recruiting stations for the agencies of religion? Would this not be the natural

process if men really understood religious education and fraternal education?

The Religious Education Association has done much to make us understand better the real need of religious education and the relation of religious education to the needs of the human race. Why should not the Fraternal department in the Religious Education Association help us to understand better the subject of fraternal education and its relation to humanity?

Fraternal education will keep the agencies of religion and education in touch with mankind. It will prevent an aristocracy in religion or in learning. It will stop us from regarding the golden rule merely as a rule of sentiment, but it will cause us to regard it as a rule of business necessity. It will teach the masses that they should use the principles of religion in cleaning and paving the streets in the cities of this world and that these great, imperishable principles do not exist merely for a select few to pave their streets with gold in the next world. It will cause the masses to realize that education is for them and not a thing merely for a few aristocrats. When men get too good to live with their fellow men or too refined to help others less fortunate than themselves, then they have outlived their usefulness. Men who cannot apply their religion or their education to the needs of mankind are worthless members of society.

To do no man wrong cannot be taught by legislation. It must be taught by education. We need less legislation and more education. Legislation does not produce moral men, but education along religious and fraternal lines does produce moral men. We need fewer politicians and more statesmen; we need fewer law-breakers and more patriots; we need more men to live for their country and fewer men to die for their country; we need fewer flat hunters and more

home makers; we need fewer dependent and delinquent families and more independent homes. The churches, the schools, and the lodges should make it their business to find out where the dependent and delinquent homes are and help eliminate them and not wait until it is necessary for juvenile courts and police departments to take charge of our dependent and delinquent children.

Fraternal education will help eliminate some of the foolish things which now stand between labor and capital. Fraternal education will help us to know and understand each other better. One-half the sorrow arises from the fact that one-half the world does not know and understand the other half. Fraternal education will aid us in finding out the truth about ourselves and make us realize that to know the truth about ourselves makes us free. It will help eliminate from our lives those foes, jealousy, prejudice, and ignorance. It will aid us in giving to every man a considerate hearing and a square deal without regard to the cause of his misfortune, his color, his country, or his creed.

The Fifth General Convention Proceedings

THE MINUTES OF THE FIFTH GENERAL CONVENTION

THE FIRST GENERAL SESSION, TUESDAY EVENING

The Fifth General Convention of the Religious Education Association met in the First Congregational Church, Tenth and G Streets, Washington, D. C., on Tuesday evening, February 11th, 1908, at 8 o'clock, and was called to order by the President of the Association, Henry Churchill King, D. D., President of Oberlin College.

The devotional service was led by the Rev. Samuel Woodrow, D. D., pastor of the Convention Church.

Addresses of welcome were made by the Hon. Henry B. F. McFarland, Commissioner of the District of Columbia and the Hon. Elmer E. Brown, United States Commissioner of Education.

The appointments for the Convention were announced by the President.

After announcements by General Secretary Cope, the annual address of the President was delivered by President King, on "Enlarging Ideals in Morals and Religion."

Under the general theme for the session: "How Can the Educational Agencies be made more Effective in the Moral Life of the Nation?" addresses were made on "The College Home as a Means of Securing a Right Moral Atmosphere for Students," by Mr. Clarence Birdseye of New York; and on "The Universities and the Social Conscience," by Professor Francis G. Peabody, D. D., of Harvard University.

After further announcements by the President, the

session adjourned with the benediction by Professor Peabody.

THE SECOND GENERAL SESSION, WEDNESDAY MORNING

The Second General Session met in the First Congregational Church at 9:45 o'clock A.M., and after being called to order by President King, was led in devotions by the Rev. F. D. Power, D. D., of Washington.

The minutes of the Fourth General Convention were submitted as printed.

The Nominating Committee reported, through the Chairman, the Rev. Frank K. Sanders, D. D., and the persons named in the report were unanimously elected to their respective offices. (See list on page 307).

The General Secretary presented the Survey of the Association's Work, being the report of the Executive Board to the Board of Directors. The report was supplemented by brief remarks from President King.

The Rev. W. C. Bitting, D. D., of the Board of Directors, presented the needs of the Association. Subscriptions were received for the extinguishment of the debt and for the Sustaining Fund.

The Annual Survey of Progress in Religious and Moral Education was presented by the Rev. George Hodges, D. D., of the Episcopal Theological School, Cambridge, Mass.

The two Surveys were discussed by the Rev. Frank K. Sanders, D. D., in a paper; and the discussion was continued by Professor George A. Coe of Northwestern University, President L. L. Doggett, Ph. D., of the Y. M. C. A. Training School, Springfield, Mass., and Mr. G. W. Judson, President of the Local Guild, Winsted, Conn.

After announcements, the session was dismissed with benediction by the Rev. R. D. Lord, D. D., of Brooklyn.

The Third General Session was held on Wednesday evening, Feb. 12th, and the Fourth General Session on Thursday evening, February 13th, both at the First Congregational Church, where the program as printed in "Religious Education" for February, 1908, was carried out. Sixteen departments also held from one to three sessions, as set forth in the same program.

REPORT OF COMMITTEE ON RESOLUTIONS

Your Committee on Resolutions reports the following:

1. That the thanks of the Religious Education Association are due and are hereby expressed to the local Committee of Arrangements for the services it has rendered to make our fifth annual meeting a success; to the Young Men's Christian Association for its generous hospitality and the use of its building; to the First Congregational Church for the use of its house of worship for our general and departmental sessions.

2. That, with thankfulness to God, we record our sense of the timeliness of the birth of the Religious Education Association; our joy in its usefulness revealed in so many ways; and our grateful surprise at the extent and the character of the results wholly or partly due to its efforts during the five years of its history. The present widespread and rapidly growing interest of religious and moral and educational agencies, in the ideals for which this association stands, is one of the most impressive and hopeful signs of our times. In some directions this progress has been remarkable.

3. That, with deepened conviction, we reaffirm the statement of our purpose "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of

religious education, and the sense of its need and value."

4. In view of the pressing need of leaders who can properly instruct Sunday-school teachers and others in the principles and methods of religious education, we urge the universities to provide in their departments of education for specific training with reference to such leadership.

5. In the task of industrial and social reconstruction that is now upon our civilization, we must rely for competent leadership upon men and women who are not only trained in the analysis of facts but also inspired with ethical idealism. We therefore note with satisfaction the growth in our colleges and universities of a sentiment of social service which expresses itself in activities like those of the settlement and the vacation Bible schools.

6. In the educational work of the local churches, the pastor holds the key. The movement now going on to enlarge the place of religious education in the curricula of the theological schools therefore deserves the support of all the denominations. The theological schools should not be compelled to pause in this work of expansion until they are able to assure the people that a theological diploma implies technical acquaintance with both the theory and the practice of religious education.

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INDEX

A

Abbott, Lyman, Present Moral Awakening, 27
Adult Bible Class Movement, 278
Americans, New, Moral Training of, 110
Annual Survey of Progress in Moral and Religious Education, George Hodges, 266

B

Barnes, Charles A., Fraternal Orders, 293
Bible and the Public School, 168
" Spirit of, in History, 155
" School Exhibit, 281
" Immoral Teachings in, 124
Biblical Material, Teachers' Use of, 125
Boys, Curriculum for, in Young Men's Christian Association, 251
Body, the, and Religious Education, 104
Bringing Moral and Religious Forces into Educational Unity, W. Gladden, 33
Brotherhood, Movement, the Ideal of, 50
Burtt, Joseph B, Fraternal Education, 297

C

Capitalism and Moral Rights, 32
Character Aim in Education, 222
" " " Public Education, 267
Child Development, Study of, for Pastor, 243
Christ as the Ideal Life, 46
Church, the, as an Educational Institution, 37
Churches and Fraternities in Moral Education, 298
Church Instruction and School Instruction in Germany, 204
Citizenship, Christian, Education for, 150
Civil Government as a Moral Agency, 35
Civics, Teaching Religion Through, 223
Coe, George A., Religious Education Association and the Life of the Nation, 90
Coe, George A., Religious Psychology in Theological Curriculum, 240

Coleman, George W., Education Through Social Service, 92
College Men and the Ministry, 244
" Service in Religion for the Community, 277
Commission on Methods of Moral Instruction, 183
Community Hygiene, 105
" Service in Young Men's Christian Association, 107
Cope, Henry F., How Can Religion Discharge its Function in the Public Schools, 220
Courses of Study for Boys and Young Men, 251, 258
Curriculum for Boys in the Young Men's Christian Association, Clyde W. Votaw, 251

D

Democracy and Christian Citizenship, 152
Denominations and the State Universities, 145
Departments of Religious Education Association, 309

E

Education for Christian Citizenship, Jesse H. Holmes, 150
" for Social Life, 43
" Moral, of the American Nation, in History, 28
" Through Social Service, George W. Coleman, 92
Educational Unity of Religious Forces, 33
Elmer, Franklin D., Annual Survey of the Sunday School, 278
Enlarging Ideals in Morals and Religion, Henry C. King, 7
Ethics, Teaching of, in Public Schools, 216
Ethical Aspect of the Social Question, 22
" Idealism, need of, 23
Evans, Milton G., Social Service of College Students, 84
Evolution, Moral Significance of, 10

F

Fairchild, Milton, Illustrated Moral Instruction, 213
Family Life, Waning of, 76
Fifth General Convention of Religious Education Association, 303
Fisher, George J., Christian Aspects of Personal and Community Hygiene, 99
Foreign Immigrants and Religious Prejudice, 58
Formation of Moral Ideals in the University, 118
France, Moral Instruction in Public Schools, 185
" Results of Moral Instruction in Public Schools, 193
Fraternal Education, Joseph B. Burtt, 297
" Orders and Moral Education, Charles A. Barnes, 293
Freedom in America, 62

G

Gambling and Moral Education, 30
Germany, Teaching of Religion and Morals in Secondary Schools, 197
Gladden, Washington, Effective Educational Unity, 33
God, Knowledge of, in Education, 150
Graded Sunday School, Lessons for, 271
Gries, Rabbi Morris, Abraham Lincoln, 60

H

Hygiene and Health, Course in, 109
Higher Education, Development of, 130
" " and the Social Movement, 22
History, Teaching Religion Through, 224
Hodges, George, Annual Survey of Progress, 266
Holmes, Jesse H., Education for Christian Citizenship, 150
How Can Religion Discharge its Function in the Public Schools, 220

I

Ideals, Religious and Moral, and the University, 118
Illustrated Moral Instruction, Milton Fairchild, 213
Immigrants, Moral Training of, 110
Individual, Education of, for Social Service, 43
Industry and Religious Ideals, 31
Industrial Revolution and Social Changes, 76
Institutional Church and Social Education, 78
" Settlements, 80
International Sunday School Association and Graded Lessons, 271

J

Japan, Methods of Moral Training in, 172
Jew, Prejudice against, 53
Jones, Rufus M., Religious Education of the Individual for Social Life, 43
Juvenile Crime and Education, 268

K

Kaneko, Baron, on Moral Training, 174
King, Henry Churchill, President's Annual Address, 7
Kindergarten and Immigrants, 111
Kelsey, Francis W., The Problem of Religious Instruction in Universities, 128

L

Labor Camp Schools and Immigrants, 112
Leaders, Religious, Decreasing Supply of, 266
"Lehrplan" as to Religious Instruction, 198
Life of the Nation and Religious Education, 90
Lincoln and the Moral Life of the Nation, 60
Literature, Teaching Religion Through, 225
" Need of Religious, 46

M

Machinery, Introduction of and Family Life, 76
Manual Methods for the Sunday School, 285
Mathematics, Teaching Religion Through, 226
Mathews, Shailer, Why College Men do not go into the Ministry 244
Mead, George Whitfield, Sunday School as a Social Force, 287
Means, Frederick H., Moral Training of New Americans, 110
Ministers, Training of Negroes for Pastors, 157
Ministry, Need of Experts in, 242
" Why College Men do not go into, 244
Minutes of the Fifth General Convention of the Religious Education Association, 303
Moral Agencies of Community, 34
" Awakening in the Nation, Lyman Abbott, 27
" Education Board, 218
" " by Fraternal Orders, 293
" Instruction by Illustrated Lectures, 213
" " in the Public Schools of France, George E. Myers, 185
Moral Teaching by Pastor, 234
" Significance of Social Movement, 21
" Training of New Americans, 110
" " through Patriotism, Chas. W. Williams, 171
Myers, George E., Moral Instruction in the Public Schools of France, 185

N

Nation as Social Unit in Education, 178
" Moral Education of, 28
National Education Association on Religious Education, 168
Night Schools and Immigrants, 112

O

Officers of Religious Education Association, 1908, 307
Old Testament in German Secondary Schools, 206

P

Pastor, as a Teacher, Floyd W. Tomkins, 231
Pastor's Training in Religious Psychology, 241
Pastors, Training of Negroes for, 157
Patten, Amos W., Teaching of Religion in German Schools, 197
Pathological Conditions and Religious Life, 102
Patriotism and Moral Training, 171
Paulsen, Prof., Quoted on German Religious Instruction, 207
Peabody, Francis G., The Universities and Social Conscience, 15
Peritz, Ismar J., University, Formation of Moral Ideals, 118
Personal and Community Hygiene, 99
Philipson, Rabbi David, Educating from Race Prejudice, 49
Photographic Records of Conduct, 218
Physical Duties Taught by Pastor, 236
" Conditions of Religious Life, 100
Psychology, Teaching Religion Through, 224
President's Annual Address, 7
Prophetic Ideals, 121
Progress in Religious and Moral Education, Annual Survey, 266
" " the Sunday School, F. D. Elmer, 278
Prejudice, Educating from Race and Religion, 49
Prussia, Religious Instruction in, 199
Psychology, Religious, in Theological Curriculum, 24
Public School Education and Religion, 166
" " Curriculum and Religious Teaching, 222
" " Function of Religion in, Henry F. Cope, 220
" " Methods in Morals, Commission on, 183
" " and the Immigrants, 111
Public Schools and the Christian Religion, 266
" " Teaching of Patriotism in, 176
" " Religious Instruction in, 166
" " of France, Moral Instruction in, 185
" " in Germany, Moral Teaching, 197

R

Race Prejudice, Educating Youth Away from, 49
"Rescript of 1890," 173
Religion as the Ideal of Life, 170
" as a Social Force, 66
" Defined, 166, 220
" in Public School Education, Clyde W. Votaw, 166
" in State Universities, 136
" Need in National Life, 8
" Teaching of in German Schools, 197

Religionsunterricht, Changes in Plans of, 197, 210
Religious Consecration and Social Service, 26
" Education Association and National Life, 90
" " " Minutes of Fifth General Convention, 303
" Education Association, General Officers, 1908, 307
" Education of Boys and Young Men, 251
" Function of, in Public Schools, 220
" Instruction in the Week-day, 269
" Leadership in Social Betterment, 66

S

School Organization and Religious Education, 227
Secondary Schools of Germany, Religious Instruction in, 197
Secret Societies and Moral Education, 293
Sanitary Science and Morals, 106
Self-activity in Public Schools, 229
Settlement and Neighborhood Houses, 79
" Work and Religious Education, 75
Sin and Physical Ills, 101
Social Betterment, Religious Leadership in, 66
" Conscience and Universities, 15
" Duties Taught by Pastor, 238
" Forces, Direction of, 18
" Forces, Need of Leadership for, 70
" Forces of the Sunday School, 287
" Forces, Religious Character of, 68
" Justice, Need of Education in, 39
" Life, Religious Education of Individual for, 43
" Responsibility, 17
" Schools in New York City, 81
" Service of College Students, for Children, 84
" " Education through, 92
" " Need of Education in, 47
" " Professional Training for, 24
" " in the Sunday School, 288
" " Training of Leaders in, 19
" " and Young People, 93
" Settlements and Religious Education, E. Stagg Whitin, 75
" Studies in Sunday School, 290
Sports and Play, Lectures on, 219
" " Playground, Moral Training through, 228
State Universities charged with "Godlessness," 136
State University, Development of, 129
" " its Proper Function, 139

State University, Religious Instruction in, 141
Stewart, George B., Religious Leadership in Social Betterment, 66
Students' Christian Associations, 143
Students, College, and their Social Service, 85 and 89
Sunday School, Annual Survey of Progress, 278
" " and Day School Methods, 282
" " and the Pastor, 231
" " as a Social Force, George Whitfield Mead, 287
" " Development of, 279
" " Equipment of, 280
" " Instruction, Present Character of, 270
" " Evangelistic Opportunity of, 286

T

Teaching Function of Pastor, 231
Teacher-Training for Sunday Schools, 283
Theological Curriculum and Religious Psychology and Education, 240
Theology, Schools of, and State Universities, 147
Theological Seminaries, Department of, Investigation, 244
Thirkield, Wilbur P., The Training of Ministers and Physicians for the Negro Race, 157
Tomkins, Floyd W., Pastor as a Teacher, 231
Training of Ministers and Physicians for Negro Race, Wilbur P. Thirkield, 157
Tuberculosis in the Negro Race, 158

U

Universities and the Social Conscience, 15
Universities, Problems of Religious Instruction in, Francis W. Kelsey, 128
University, Formation of Moral Ideals, Ismar J. Peritz, 118
" Studies and Moral Ideals, 119
" Training and Social Progress, 24

V

Vacation Bible Schools, 84, 114, 274
Votaw, Clyde W., Religion in Public School Education, 166

W

Welfare Work for Foreigners, 116
Whitin, E. Stagg, Social Settlement and Religious Education, 75

Will of God and the Present Age, 9
Williams, Charles W., Moral Training Through Patriotism, 171
World as Object of Redemption, 16

Y

Young Men and Boys, Curriculum for, 251
Young Men's Christian Association, Physical Training in, 99
" " " " Curriculum for Boys, 252

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